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LOSS AND GAIN IN THE CATHOLIC CHURCH IN THE UNITED STATES (1800-1916)

From the discovery and first explorations of the Western Continent, the spiritual care of the native tribes as well as of the early settlers was an important part of the policy of Spain and France, and was stipulated in the patents of exploration and settlement granted by these governments. Missionaries were sent with nearly all expeditions of discovery so that the natives and inhabitants of the new lands might be brought to understand the truths of our Holy Faith and become Christians. There is no doubt that, between 1550 and 1750, thousands of Indians were converted in different parts of the territory that is now within the limits of the United States; but the mission records and statistics that have come down to us are so meager that it is impossible to estimate the number of converts among the natives, or to follow their history, except along very broad and indefinite lines. One thing is certain: no country ever had more fearless and zealous missionaries—missionaries who labored and persevered amid dangers and hardships that tried their faith and heroism. American soil was generously consecrated by martyr blood. Yet, before the year 1750, the work of the missionaries was in great part destroyed; conspiracies, rebellions among the Indians, the uprising of hostile tribes and hostile colonists, the massacre of missionaries and Catholic settlers, and the dispersion of the survivors, tell the sad story of the ruin of flourishing missions and the shattered hopes of the Church in North America, before the middle of the eighteenth century.

However, it is the purpose of this paper to deal with the religious history of later Catholic immigrants and their descendants in the United States rather than to dwell upon the history

of Indian missions and Catholic settlements of the sixteenth and seventeenth centuries. The problem before us is to determine, at least approximately, the extent of apostasies and other defections from the Church in the United States, especially during the last one hundred and sixteen years. Charges have been repeatedly made that the Church has not held its own in this country. That, compared with other countries, there has been a failure of organization and missionary zeal and labor on the part of our bishop and priests, and that, as a consequence, the number of Catholics in the United States today is five or even seven millions less than it should be. These charges refer almost entirely to the white population. It is a question, therefore, of the fidelity with which white immigrants and their descendants have clung to their faith, and whether the places of those who failed have been filled and are more than filled by conversions.

To solve the problem with any degree of accuracy, we must begin with some definite period and begin with sufficient knowledge of the Catholic population in this country at that time. Given the Catholic population at that date, its increase in the nation can come from (*a*) births, (*b*) immigration, and (*c*) conversions. Its decrease will be by (*a*) deaths, (*b*) emigration, and (*c*) perversion. If the elements of birth, death, immigration and emigration are correctly introduced into the calculation, and are set against each other accurately, the resultant figures will show how many Catholics should be in the United States in the year 1916 and enable us to judge whether the Church has lost more by perversion than have been gained by conversion. To determine the question of loss or gain to the Church in this country from its discovery, it would be necessary to know the number of Catholics that came to the various settlements from the first immigrations and the increase or decrease in each group from decade to decade, and the causes of the increase or decrease. Now the data and sources of information relating to the Catholic population of the old Spanish and French missions and to all other settlements within the present territory of the United States, say from the year 1600 to 1800, are so scant and indefinite that no historian or statistican has attempted to guess even the success or failure, the defeats or victories, the losses and gains, of the Church during that period, and it is not probable

that the facts will ever be known more fully than they are now. The statistical history of the Church's successes or failures during that period can no more be written than we can find the names, or trace the history, of more than a very few of the Catholic pioneer families of the seventeenth or eighteenth century. In only a very small number of places in the United States were there organized parishes or missions one hundred years ago; and it is during the last one hundred, or one hundred and twenty years, that church records and government statistics enable us to reckon how the Church has grown in this country by a natural increase of families and by immigration. Some of us have heard our parents or grandparents tell that less than one hundred years ago there was not one Catholic family in places that are now centers of Catholic dioceses. Some of the older men and women of today can remember the first Catholic family that settled in counties or towns that now have many churches and large Catholic congregations. Few of our congregations were organized before the opening of the nineteenth century, while many Protestant communities in all parts of the country have had organized congregations and church buildings since that time—an evidence that the Catholic proportion of the population of the United States was very small one hundred years ago, and that there were then no great number of Catholics in the country, and that those that were here bravely fought the good fight, kept the faith, and laid the foundations of a mighty Catholic Church in America. That there have been losses, all must admit; for men have fallen from truth and grace in every period of Christianity and in every country; but it has not been proven that the defections from the Church in the United States have been more numerous, in proportion to the Catholic population, than in other places, or so extensive as to be reckoned by millions.

In the absence of reliable data, or rather of almost all data, it is but idle speculation to attempt to estimate gains or losses before the time when the study of the composition and characteristics of our population was begun by the Government of the United States.

Between 1650 and 1750 there was little immigration into the colonies. The population of New England at the time of the

Revolution was estimated to have been produced out of an original immigration of about 20,000 persons who arrived before 1640. Franklin stated in 1751 that the population then in the colonies, amounting to about 1,000,000, had been produced from an original immigration of less than 80,000. Prescott F. Hall, in his *History of Immigration*, says: "In the thirteen original States the pioneers were practically all British, Irish, Dutch, and German, with a few French, Portuguese and Swedes. The Germans were Protestants from the Palatinate, and were pretty generally scattered, having colonized in New York, Pennsylvania, Maryland and Virginia. The Swedes settled along the Delaware River. The French were Huguenots driven from home by Louis XIV. The Irish were descendants of Cromwell's army, and came from the North of Ireland." Bishop Challoner, in 1763, estimated that, outside of Pennsylvania and Maryland, there were very few Catholics in the British Colonies. The number of Catholics in this country at the beginning of the Revolution is ordinarily estimated at twenty or twenty-five thousand. The first census was taken in 1790 and gave a total white population of nearly 3,920,000. At the time the United States comprised the territory between the Atlantic Ocean and the Mississippi River except Florida. Including Florida, the white population was about 4,000,000. Of these, according to Bishop Carroll's estimate, 30,000 were Catholics: 16,000 in Maryland; 7,000 in Pennsylvania; 3,000 in the region of Detroit and Vincennes; 2,500 in Illinois, and in other parts of the country not more than 1,500.

The first official records of immigration begin with the year 1820. From 1840 to the present, we have records including the countries, numbers, ages, sexes, and occupations of the immigrants. In the government records it is estimated that, from 1785 to 1820, the number of immigrants to this country was 250,000, and all writers agree that the great majority of these were Protestants.

At the time of the first census in 1790, Bishop Carroll estimated the Catholic population of the United States at 30,000. Between 1800 and 1820, Florida, Louisiana, and the West, with a Catholic population, according to Archbishop Maréchal, of 75,000, had been added to the territory of the United States.

The population of the country increased about 35 per cent in each decade from 1790 to 1820. If we increase Bishop Carroll's estimate of 30,000, which is considered low, to 40,000, it would amount (at 35 per cent for each decade) to 98,000 in 1820, and adding the 75,000 in the acquired territory and 70,000 gained by immigration, we can estimate the total Catholic population in 1820 at 243,000, and that figure is assumed as the basis of the following computation.

To ascertain the real increase of the Catholic population from this period to 1916, we must find the excess of births over deaths (natural increase) among Catholics, and the excess of Catholic immigrants over Catholic emigrants. The natural increase (by births) of the total population is found by deducting the increase by immigration from the total increase at the end of the ten-year period. The percentage of that increase from 1900 to 1910 for the total white population was about 22.3 per cent. That percentage has been raised to 25 per cent in computing the natural increase of the Catholic population during the same period. The percentage of natural increase in the Catholic population for any period has been determined by an examination into the excess of births over deaths in various growing dioceses in this and other countries, and by other factors thought worthy of consideration. It ranges in the United States in each decade from 35 per cent under the most favorable conditions, down to 20 per cent, and is modified in each period by the increase or decline of Catholic immigration. The increase by immigration in any decennial period is found by subtracting the number of foreign-born in the total population at the beginning of the period from the number of foreign-born in the population at the end of the period. These factors of calculation can be determined from the reports of the United States Census and the Commission of Immigration, and the process will give the increase by immigration during the ten-year period.

The Catholic increase by immigration is found for any period by adding to the Catholic population the same percentage of the total increase in the foreign-born population that will represent the proportion of Catholics in the countries from which the immigrants came. The number of foreign-born persons in the United States and the countries from which the immigrants came

can be found for each decade in the reports of each decennial census, and the number of Catholics among the foreign-born can be found by the percentage of Catholics in the population of the country from which the immigrants came, by tables similar to the following, one of which was made out for each decade since 1820.

FOREIGN-BORN WHITE POPULATION OF THE UNITED STATES IN 1900 AND 1910

Countries	Per cent Catholics	Foreign-born, 1900	Catholics, 1900	Foreign-born, 1910	Catholics, 1910
England	.056	842,078	46,556	875,400	49,022
Wales	.056	93,682	5,246	82,600	4,625
Scotland	.13	233,977	30,417	263,400	34,190
Ireland	.75	1,618,567	1,213,923	1,351,400	1,013,550
Germany	.37	2,666,990	986,786	2,242,999	829,909
Canada and Newfoundland:					
English	.42	785,958	330,102	798,667	335,440
French	.90	395,297	355,768	399,333	359,400
Sweden	.0002	573,040	114	665,500	133
Norway	.0005	336,985	168	403,500	201
Denmark	.0014	154,284	215	181,500	254
Russia	.15	335,036	50,254	956,333	143,449
Lithuania	.95	89,060	84,607	164,766	156,528
Italy	.95	484,207	459,997	1,341,800	1,274,710
Poland	.95	383,510	364,335	838,120	796,214
Austria	.78	433,240	337,927	1,064,482	830,295
France	.90	104,341	93,907	117,100	105,390
Switzerland	.40	115,851	46,340	124,800	49,920
Holland	.55	105,049	56,872	120,000	42,120
Mexico	.90	103,410	93,069	218,800	196,920
Cuba and West Indies	.80	25,586	20,468	51,228	40,984
Hungary	.78	145,802	113,725	468,500	365,430
Belgium	.95	29,804	28,314	35,000	33,250
Portugal	.95	30,618	29,088	60,786	57,747
Spain	.95	7,072	6,719	37,344	35,477
South America	.90	4,761	4,285	12,889	11,601
Finland	.0004	62,638	25	129,600	51
Greece	.005	8,564	42	101,100	505
Pacific Islands	.40	2,049	819	1,807	722
Syria	.50	20,000	10,000	46,754	23,377
Atlantic Islands	.75	9,784	7,338	15,560	11,670
All other countries	.30	12,577	3,773	172,515	51,754
		10,213,817[1]	4,761,199	13,343,583[2]	6,854,838

[1] Does not include: Chinese, 89,863; Japanese and other Asiatics, 37,596.
[2] Does not include: Chinese, 70,944; Japanese, 71,722; other Asiatics, 2,936.

By means of these methods and rules, it was found that the Catholic population of 243,000 in 1820 should have grown by natural increase and immigration to 18,483,320 in 1910. The conclusions and some of the processes appeared in a pamphlet,

An Historical and Statistical Examination into the Losses and Gains of the Catholic Church in the United States from 1790 *to* 1910, published in 1912. In that year, 1910, it was apparent that if the Church had held its own there should have been 18,483,320 Catholics in the United States. The total white population has increased by births and immigration about 11 per cent since 1910, on the basis of increase from 1900 to 1910. The rate of increase is, as a rule, greater in the second half of the decade than in the first five years. At the end of the year 1915, a liberal calculation would give the percentage of increase in the Catholic population by births and immigration as 12 per cent. This would increase the figures 18,483,320 for 1910, by 2,217,998, giving a total of 20,701,318 at the end of the year 1915. The *Catholic Directory* for 1916 gives the Catholic population of the United States at the end of the year 1915 as 16,564,109—a discrepancy of 4,137,209. This, however, does not mean that, in the century and a quarter since 1790, over four millions of Catholics were lost to the Church. Many considerations forbid such a conclusion. There are today in the United states nearly three million Italians, including foreign-born and their descendants. There are more than a million immigrants from France, Belgium, Cuba, Mexico, and Spanish America. Not 30 per cent of these would be included in the parish or diocesan census on which the *Catholic Directory* depends for its figures. Yet these uncounted millions are as Catholic today as the same class of people in the country of their ancestors. There are, again, the non-contributing and merely nominal Catholics, who are usually passed over in the parish census. There are, too, great numbers of very practical Catholics, recent immigrants who do not speak English and who are not enumerated in the parish census though they are ready to make great sacrifices to preserve their faith and that of their descendants. If the *Catholic Directory* had an accurate enumeration of all these, the discrepancy would be greatly reduced, if it did not entirely disappear.

Then, too, the figures 20,701,318 have been reached by maximum estimates and allowances for Catholic increase. Catholics in the foreign-born population are estimated at the highest percentage that the census and immigration reports will allow. The Catholic birth rate is fixed in each decade at a much higher

figure than the general birth rate of the country; yet many of our people are not free from the evils of late marriage, and of birth control, and the preponderance of men among the immigrants is high. In the great Italian and Slav immigrations, only 33 per cent of the immigrants were women. The effect of such conditions on the birth rate and increase, while not definitely calculable, is very great. Add to this the fact that the government census reports do not include the foreign-born citizens who, with their children, return to the land of their nativity, or emigrate to some other country and live the life remaining to them there. They are necessarily treated in this calculation as though they and their descendants had continued to reside in the United States. The estimate, 20,701,318 Catholics in the United States at the end of the year 1915, is the maximum estimate that can be fairly made. It represents the number of Catholics that should be in the United States if there had been no defections, or if the defections had been fully made up by conversions.

The Church in what is now the United States began the nineteenth century with about fifty priests, fifty churches, and a Catholic white population of not more than 100,000. Catholics were then but emerging from the penal days of the eighteenth century; they possessed but the most meager civic rights, with but a few men of learning, wealth, or position, among their members; they had to struggle on through difficulties and opposition which only men of strong hearts and strong faith could overcome. When we study the conditions of Catholics at the end of the eighteenth century, and consider what Catholics did in this country during the nineteenth century, we must be convinced that they fought no losing battle. They could not have been weak in their faith, their bishops and priests could not have been wanting in zeal and self-sacrificing labor for souls, and accomplish what has been accomplished in one hundred years.

No body of Catholics in history approached to anything like the marvelous progress which this poverty-stricken, hard-working, unlettered, persecuted, Catholic minority in the United States made between 1800 and 1900. Churches, schools, colleges and universities have sprung up all over the land; institutions of mercy and charity are there to testify to the love of these people

for their fellow-man. There could not have been defections and apostasies of millions of Catholics, and at the same time a material and earthly progress of religious institutions and a Catholic virility that have not been surpassed in any nation or in any age. The stalwart faith and loyalty and piety of the Catholics of this country today, their unity and devotion to the Vicar of Christ, the position of the Church in the United States, prove that, amid the conflicts of the nineteenth century, faith and fidelity supported and sanctified the lives and work of those who preceded us, and ought to determine us not to accept without proof the statements of prejudiced minds that the Church has failed in this republic; that our losses have been greater than our gains, especially when we consider that our mission to those outside the fold and gains by conversion have been as great, if not greater, during the last one hundred years than in any country of Europe.

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CONCERNING CATHOLIC HISTORICAL SOCIETIES

The late Edward Freeman did but a poor service to his profession when he gave utterance to the dictum that "history is past politics." It is true that he but formulated the belief, as evidenced by their works, of many of his predecessors and contemporaries, and even today far too many teachers and writers of history hold to the narrow view set forth by the distinguished regius professor. Fortunately, however, not only for the historical profession but for all those who, unconsciously or otherwise, are served by history, it is now generally recognized that history is far more than past politics. Someone has happily described it as the "memory of society," a description which, barring certain difficulties in the comparison, is, perhaps, more apt than any other. The human being who has lost his memory is indeed in a pitiable plight. Just as memory of past experience is the most constant single factor in determining individual conduct, so the social memory is the most constant single factor in determining public opinion, which itself is the mainspring of social activity.

Furthermore, as the individual memory may be mistaken and the individual forced to correct it by reference to diary, letters, or memoranda, so may the social memory be at fault, and recourse must be had to documentary and other materials in order that society may, in the determination of its conduct, be guided by a correct understanding of its past experience.

The function of the historian thus is to jog the social memory, to study the experience of society in the past and to set forth his findings for the service of the present.

Let it not be assumed that I am advancing the theory—which I believe to be fallacious—that the study of the past enables us to foretell the future. The individual cannot prophesy as to his future on the basis of his memory and no more can society forecast what is to come by reference to its history. But what I do maintain is that, just as the individual cannot hope to conduct himself with wisdom and prudence unless he possesses a correct knowledge and understanding of his experience, so society cannot expect to meet wisely new situations as they arise without a true knowledge and understanding of its history.

The newspaper of the present day is sometimes regarded as the antithesis of all that is historical, and yet I venture to say that no institution, if the newspaper may be called an institution, is more dependent upon history, or has more frequent recourse to it. No account of an accident, or of a catastrophe, or of an international crisis but is set off with a wealth of historical and biographical details. The newspaper furnishes us with the most convincing demonstration of the truth that the events of the present are meaningless unless they be viewed in the light of the past.

It has been customary in some circles to regard the historical profession as devoted to a harmless, though amiable pursuit, but one of little if any "practical" use, and to look upon the student of history as a person who, having too few red corpuscles in his blood, is content to bury his head in the dust of the past, oblivious to the interests and exigencies of the present.

That such a view has prevailed is doubtless the fault, to a certain extent, of members of the historical profession themselves. Still more, however, is it due to the fact that the general public fails to realize to what a degree it depends upon history at every turn. Just as the Bourgeois Gentilhomme had been speaking prose all his life without knowing it, so society has, throughout its existence, had daily and hourly recourse to its history without realizing it.

It has been a weakness of the historical profession that, often engrossed in matters of method and of minute detail, it has too little recognized its obligations to the world in which it lives. It has overemphasized now one phase, now another, of its subject matter. Political history—the history of governments in their dealings with each other and with their peoples—preoccupied the historian until the latter part of the last century. Then we heard much about the "economic side" of history, which was thought to be the determining factor in the course of human events; then came the "geographical factor" demanding due consideration, and we were asked to believe that the accidents of the earth's surface were the predominating causal elements; "social" factors came along in turn and the science of sociology spread abroad over the land, bringing in its train the ethnic, cultural, and religious "factors." To the outsider, the historical profession seemed to be a house divided and subdivided against

itself; and the Philistines gleefully predicted its speedy collapse.

Out of the seeming chaos, however, has developed the modern idea of history—namely, that its function is to present truthfully, and in their proper inter-relations, all phases of the past for the consideration of the present. But no one historian undertakes to do this any more than any single member of the medical profession undertakes to pose as a master of all branches of medical and surgical science. Every profession is and must be composed of specialists, and the historical profession is no exception to the rule.

The functions of the specialists vary. There are the hewers of wood and the drawers of water; there are those who assemble and make accessible the materials which are to serve as the basis of all historical investigation; there are others who study in minutest detail one small phase or period or area of historical activity; there are others still who coordinate the work of others and produce histories of more general range, and there are also those who interpret, but these are called philosophers.

Certain it is that the work of the first of these groups is fundamental to the work of all the others; also it is a work in which all may have a part. Indeed the very nature of the case demands that as many as possible should have a part in it, for history is the account of all phases of human, or, if you please, social activity, which is the same thing, and it is based upon the records of that activity. Now everyone contributes, in one way or another, to the creation of those records, and everyone may and should contribute to their accumulation, to their collection and to making them accessible.

Much confusion is due to the connotation of the word "record." We are apt to think of it as something formal, something official, as appertaining to government or to organized institutions. In its broader sense, however, the word is used by the historian to describe anything that gives him a clue to the facts which he is seeking to determine. The notes and other communications exchanged between the belligerent governments at the outbreak of the present war are readily recognized as historical records of great importance, and numerous weighty volumes have already been written based on them alone. But the ill-spelled, laboriously written letters from pioneers in the Ohio country to their New England relatives are just as really historical

records, and to certain students they are far more precious than the momentous documents of midsummer, 1914. We value the contemporaneous portraits of Washington and Jefferson and Franklin, and give them a prominent place in our museums and galleries; but if there had been a camp photographer at Valley Forge, I imagine that a few score examples of his art would aid us far more in visualizing the struggle for independence than do the canvases of Peale.

No human document is beneath the consideration of the historical profession, and human documents are as infinite in their variety as are human activities themselves. The collection and preservation of such documents is essentially a cooperative task and it is to the accomplishment of this task that historical societies may most usefully devote themselves.

In the United States and Canada there are nearly five hundred voluntary organizations bearing the name of Historical Society. The American nation, more perhaps than any other, is curious as to its history. Possibly this is because the American regards the history of his country, or at any rate of his state or locality, as a personal matter. Much of it has been made within the period covered by his own memory; he himself or his ancestors have had a part in making it; the beginnings of America are not so remote as to defy the imagination. At any rate, whatever the explanation, there are more Historical Societies in the United States than in any other country. They are devoted for the most part to the history of various territorial areas, but there are some that occupy themselves with other fields. Of such probably none have greater possibilities of usefulness than those which are concerned mainly with church or religious history. There are not many of these—the American Baptist Historical Society of Philadelphia, the New England Baptist Historical Society of Boston, the Presbyterian Historical Society of Philadelphia, and the Unitarian and Universalist Historical Societies, both naturally of Massachusetts, are the only societies devoted to the history of the non-Catholic denominations that find mention in a report made some years ago to the American Historical Association.

The Catholic Church is better represented, especially by the strong and active American Catholic Historical Society of Philadelphia, founded in 1884, by the younger Catholic Historical

Society of St. Paul, and by such other organizations as the United States Catholic Historical Society of New York, the Maine Catholic Historical Society, and others. Some of these societies have really notable collections of books and manuscripts. One of them has, for over twenty-five years, published with much credit to itself the quarterly *Records of the American Catholic Historical Society;* the St. Paul Society is engaged in putting out an annual collection of *Acta et Dicta;* while the United States Catholic Historical Society, which for five years (1887–1892) brought out the *Catholic Historical Magazine,* now publishes an annual volume of *Historical Records and Studies.* During the last two years there has appeared, from the Catholic University of America, the *Catholic Historical Review* in whose pages this article is printed, which has received most favorable notice from the historical profession in general and which promises to become the recognized organ of all American Catholic historical activity.

It will be seen, then, that the American Catholics have done much more for their history than have any of the Protestant denominations. But even all that has been accomplished is but little in comparison with the opportunities afforded by this field of history. Religious history has as yet by no means come into its own in America. Its delayed development is due in part to the tendency to draw a sharp dividing line between religious and other activities—a tendency which is emphasized by the absolute separation of church and state under our form of government. The church and religion have seemed to be things apart from the state, and the historical investigator has been too much inclined to leave them entirely to one side. This is perhaps strange when we consider the dominant part played by both in the seventeenth and eighteenth centuries. Theocratic New England and the church-dominated colonies of France and Spain give to the religious history of the ante-revolutionary period an importance which has not been entirely overlooked, but which, nevertheless, has not received sufficient attention. But the religious aspects of our national history, as distinct from our colonial history, have been almost ignored.

Now as one of the causal elements in human conduct religion is, as it always has been, of supreme importance. Man is essentially religious by nature, whether he recognizes the fact or not.

In countless villages and towns nearly all social life centers about the church or churches, and especially is this true with regard to the Catholic Church. But not only is the Catholic Church an important social center, its schools and colleges make it also a center of educational activities; indeed, it takes part in all phases of the life of its communicants, who themselves constitute a very appreciable percentage of the total population of our country.

Has not the time come to recognize the importance of church and religious history; to gather together the materials upon which that history must be based; to impress upon clergy and laymen alike the necessity of cooperation in accomplishing the task fundamental to all historical investigation?

The organization of the Catholic Church lends itself admirably to this work. The problem is mainly one of method, and it is to that problem that this article chiefly devotes consideration.

In every Diocese of the Catholic Church in America there should be organized, as has been done in those of New York, Philadelphia, St. Paul, Portland, Me., and one or two others, a Diocesan Historical Society. It would naturally be under the patronage, if not the direct guidance, of the bishop. In composition it should resemble most American learned societies, a characteristic feature of which is that they are large semi-popular bodies open to all who desire to join but administered by those most interested in the objects to which they are devoted. The result is that, under the guidance of a relatively small number of experts, the resources and support contributed by the many are most usefully utilized. Such an organization is not undemocratic, provided, of course, that ultimate control rests in the general membership.

In a Diocesan Society such as I have suggested, it is natural to expect that the clergy, by reason of their training and interest, would be the guiding element, to which, however, should be added such laymen as are qualified by education, by vocation, or by taste. The society should be established by proper ecclesiastical authority so as to give it a definite and official status capable of being recognized in a formal way. Into details of organization, however, it is not needful to enter at present. They must be determined by circumstances which necessarily vary in different dioceses.

It is especially with the functions of such a society that I

wish to deal. The functions or activities of any historical society lie naturally along two lines—the collection of historical material and the dissemination of historical information. Concomitant with these activities is the arousing of a popular and intelligent interest in history.

It seems to be a generally accepted opinion among workers in the historical field that the function of first importance is that of collecting materials. Without collections of books, manuscripts, and other objects, the historian is helpless. They are to him what rocks and soils are to the geologist, or flora to the botanist. The Diocesan Historical Society should then devote itself first of all to the gathering of material.

To this end a suitable building should be acquired or a portion of a building set apart. The building need not be costly nor of pretentious architecture, but it must, and this is imperative, afford complete security from fire and other accidents to the collections which it is to house. We may well envy some of the European societies the charming and quaint medieval edifices which they occupy, edifices which are in themselves historical monuments of no little interest. In America we may have to be content with providing a secure resting place for our treasures, but we must not be content with less.

The collections themselves fall naturally into three divisions: Archives, Library, and Museum. Of these the Archives are the most important. They would include first of all the official records of the Diocese and of the parishes which compose it, so far as these records are not needed for constant use and purposes of reference in the offices or localities to which they belong. The Archives should also include the official correspondence of the Diocese; that is, the correspondence of the Bishop with the clergy, with the Archbishop and other ecclesiastical officials in America and elsewhere, and with Rome. The parish correspondence should also be included in the Archives; that is, the official correspondence of the clergy among themselves and with others. Provision for the centralization of such records and correspondence should be made by ecclesiastical legislation. The gathering together of this material does not necessarily mean that it is to be thrown open to all comers. The records and correspondence that I have mentioned constitute the official

Archives of the Diocese; the authorities of the Diocese have ample power to determine and control the use to which they may be put. No government allows free access to all of its archives, and it is hardly to be expected that semi-public organizations and institutions should do so.

Side by side with these original official archives, supplementing them, should be gathered copies, photographic or otherwise, of documents selected from the Vatican Archives in Rome, from those of the Congregation de Propaganda Fide, and from European Archives generally. In Paris the Bibliothèque Nationale and the Archives Nationales are especially rich in manuscript documents relating to American church history. The same is true of certain English, German, and Austrian archives, and especially of the archives of Spain. Some idea of the wealth of this sort of material may be obtained from the series of *Guides* that have been published or that are in course of preparation by the Carnegie Institution of Washington.

Probably the maintenance of European copyists would be too formidable an undertaking for any single Diocesan Society, but it might be accomplished through cooperation on the part of several societies, just as the Historical Societies of the Mississippi Valley have cooperated to prepare a catalogue of all documents in the French archives relating to that region.

In addition to the archives, both original and in copy, there should be collected miscellaneous manuscripts of every description. Such work as this has well-nigh endless possibilities. Probably in any parish there is hardly a family that has not some few letters, diaries, old account books, or similar material that could be secured for the society's collections. In immigrant families one would expect to find letters from the home-land; in families long established in America should be letters from sons and relatives who have moved away to newer parts of the country. Countless Catholic families have soldier or sailor sons, and their letters, especially in the aggregate, must be possessed of the greatest interest.

Another class of material, which is eagerly sought for by the economic historian and which may prove suggestive to the church historian, consists of the records of business houses. What a light it would throw upon the life of the middle ages if

we had access to any considerable quantity of the records of the shopkeepers and tradespeople of, say, Bologna. Yet the records of the tradespeople of today will be as eagerly sought for and utilized by the student of future centuries. Farm and plantation records constitute another class of economic material of which much use is made at the present time in reconstructing the life of the ante-bellum South. In the seaport towns along the Atlantic coast are many families who have preserved ship's papers, or long letters from skippers engaged in the whale fishery or in the China trade; others have fragmentary records of commercial houses throwing light upon foreign trade. The families of professional men, especially lawyers, not infrequently are found to possess whole barrels of miscellaneous papers from long forgotten law offices: wills, deeds, agreements, accounts, correspondence, and similar documents. Of intensely human interest, to employ a much abused expression, are the funeral notices, the mourning cards, and the announcements of weddings, births, or christenings that nearly every family has treasured up. Such documents may not seem important, but in the aggregate these constitute a valuable commentary on popular and social customs. A restaurant menu, a family cook book, with choice recipes written in by hand, a shopping list—all of these seem fairly commonplace and insignificant, but to the historian of two centuries hence they will not appear so. Programmes of theaters, of concerts, or of church "entertainments," the parish *Bulletins*, prospectuses of popular lecture courses, circus posters, announcements of excursions, hand bills of auctions, even the score cards sold at baseball games—all of these, in judicious selection, picture the community in its moments of recreation. The literature sent to voters before election, specimen ballots, voting lists, and similar material may often render the greatest service to the investigator. And so the list might be continued indefinitely, but it has probably been carried far enough to suggest the possibilities, in any community, of collecting material that illustrates with great wealth of detail all phases of the life of that community. When one considers the opportunity which the parish clergy have of entering into the homes of the people and of gathering such historical pabulum as has been described, one realizes what an incalculable service to the cause of history may be rendered by the Diocesan Society.

The Library of the society is of necessity more formal. Naturally it would contain such works of reference as it might be possible to secure, but especially should it devote itself to the collection of local publications. Town and county histories, biographies of former citizens and communicants, the published documents of municipalities and other political divisions—such books would form a substantial part of its collections. Other classes of materials that should be obtained are almanacs, catalogues of stores and manufacturers, text-books used in the schools, collections of popular songs, commercial prospectuses, and above all, although mentioned rather incongruously at this point, works of church and religious history. Newspapers and other periodical publications constitute an important category in the collections of any library, but in the Library of an historical society they are of an especial importance. While the Society may readily preserve the weekly newspapers of the small town and should endeavor to do so, it is clearly not possible, unless the Society has unusual resources both in money and in storage space, to preserve complete files of the great daily papers. These are the despair of the largest libraries in the country. An expedient to be recommended is the collection of newspaper clippings. In the course of a few years a collection of clippings from the larger newspapers relating to matters of church and religion would attain to very considerable proportions, and, if properly classified, would be of untold service to the cautious student. Other periodical publications, which it is especially desirable to preserve, are the religious and church papers, magazines, calendars, or bulletins, as well as the publications of missionary societies and of such other societies as have a close connection with the church. Few libraries have files of this material, which, however, is exceedingly valuable.

The Library should be so equipped as to constitute an ideal place of study, and it should be the aim of the society to make it such a center of work that students would be compelled to resort to it. There are many historical societies in the country that maintain a library of sorts which is open only to members and at some such hours as from 2 to 4 on Fridays. The Diocesan Society would doubtless follow a more liberal policy.

The Museum should be one of the society's chief attractions. Through it a strong and wide appeal may be made to the popular

imagination, and it should be utilized to the utmost as a means not only of arousing interest in matters historical, but also of adding to the Society's collections. No casual visitor ever drops into an archive depot to see what may be there, and few, without some special mission, frequent a library unless it be to see the mural paintings or the grand stairway, but no one, whether he be a tourist or merely a native, can resist the call of the museum. If the Museum, by reason of its collections and the manner of displaying them, can arouse even a transient interest in the past, who shall say that some good has not been done? It is only within recent years that we have come to appreciate the function of the historical museum. The great difficulty in all historical study is to visualize the past. Constantly we find ourselves thinking of it in terms of the present, or if we do not do that we allow our imagination to carry us far afield and we picture the men and women of former generations in a way that would doubtless surprise and possibly pain those worthies. The function of the historical museum is to aid in the correct visualization of the past. It enables us the better to know the people of a bygone age: how they looked, what they wore, the familiar objects with which they were surrounded, the utensils and implements that they were accustomed to handle, what they rode in when they went abroad, the objects they saw in shop windows, in short, all the commonplaces of their existence. It is only with some such aid that we can enter into their lives and, to a limited extent, see things with their eyes.

Almost every community can supply enough objects serving to illustrate its past and present life to stock a small museum. Of especial interest are the relics of the fatherland brought to America by the immigrants, which are too often despised by the second generation. An illustration that comes to mind is the Moravian museum at Winston-Salem in North Carolina. The illustration is the more apt because the community has from its foundation been essentially a religious community. Here in a small building are displayed dishes, costumes, musical instruments, head dress, furniture, and countless other objects, all of which have been things in actual use. The past life of the village seems to take on form and substance as one wanders up and down between the shelves and the show cases.

The arrangement of objects in a museum is an art in itself and much has of late been written about it. Into its details I need not go, even were I competent to do so. The guiding principle, however, is the association of ideas. Scattered objects which have no relation to each other mean but little and tend to confuse. If, however, an old room can be reconstructed with the furniture and bric-a-brac and rugs and dishes all in their appropriate places, how it seems to impart life and meaning to the exhibit!

Closely allied to the objects in the Museum, but constituting a distinct class by themselves, are pictures, especially photographs. The art of photography is of such recent origin that the student only of the most modern history can profit by it. Brady's photographs of the Civil War and the thousands of photographs of the present war illustrate the value of this sort of material. It is not necessary, however, to wait for a war to secure photographs of historical value. Photographs of obscure individuals, in sufficient number and properly arranged, may have important revelations for the student. Photographs of church buildings, chapels and rectories, of bridges, of wagons, of typical scenery, of streets, and of crowds, all have their uses. Indeed it is not extravagant to say that every society should, if possible, have a photographer whose duty it should be to reproduce in permanent pictorial form the scenes of every-day life as well as the extraordinary events of the community.

It is impossible in this connection to forbear mentioning the transcendent value of the cinematographic record. Suppose that we had such a record of Washington's first inauguration, of Lincoln at Gettysburg, or of the surrender at Appomattox! Many of the film producers make a practice of recording current events, and it would doubtless be possible for societies to secure such films as are of local interest after their commercial usefulness is past. Still better would it be if the society could have its own operator to make records of typical or extraordinary events, such as cornerstone layings, processions, etc., etc.

Another modern invention that provides the historian with illustrative material is the phonograph, and it would be a relatively simple and inexpensive matter for the society to collect phonographic records of local interest. The voice of the preacher,

the dialect of the immigrant, the calls of the street vender, the folk-songs of the children at play, are but illustrations of what may be preserved to the future in this way.

Thus far the function of the society as a collector of historical material has been under consideration. I propose now to consider, much more briefly and summarily, its function in the dissemination of information. Through popular lectures, through the organization of historical spectacles and pageants, around which quite a literature has of late grown up, and through the identification and marking of historic sites the society may accomplish much useful good. Most important of all, however, especially from the point of view of the serious student, is the publication of documents. If the society has been successful in the concentration of archives and the gathering of historical manuscripts, it will have on its hands much that should be made available for the widest general use. The Catholic communities of the Old World have realized their obligation in this respect and have given us, to cite but a single instance, the splendid series of the *Acta Sanctorum* which the Bollandists have been publishing since 1629.

Finally, the Society should have no little influence upon the historical instruction provided in the schools. Teachers should feel that the Archives and Library and Museum are valuable auxiliaries in their work. I am well aware that the quality and direction of history study in Catholic, Protestant, and non-sectarian schools are delicate matters for discussion. Each side charges the other with bias. The pity is that there should be sides. History is not an exact science, as that term is used, but its purpose is that of any other science—to determine the truth with regard to the phenomena which it investigates. Cannot the work of such a society as has been described aid in the better determination of the truth and in its more ready acceptance by all?

The foregoing is a rough sketch of possibilities, many of which are no doubt remote. Yet it is not unreasonable to hope that they may be realized if a start is made in the right direction with the ultimate ideals always in view. It seems even reasonable to look forward to the time when Diocesan Societies shall unite in a National Catholic Historical Association centering

about the Catholic University of America and carrying forward enterprises of the widest scope and of the utmost importance. The creation of an American Institute in Rome for the exploration of the church archives, the copying of documents in Europe and other parts of the world on a large scale, the publication of a great series of *Monumenta Ecclesiastica Statuum Foederatorum*, these and many other undertakings which are today but the visions of faith may yet become the realities of tomorrow.

WALDO G. LELAND,
Secretary, American Historical Association.

THE RIGHT REV. JUAN DE LAS CABEZAS DE ALTAMIRANO

THE FIRST BISHOP TO VISIT THE PRESENT TERRITORY OF THE UNITED STATES[1] (1562-1615)

Wherever the adventurous discoverer made his way in the ages of faith, at his side was to be found the missionary eager to extend the kingdom of God. Thus, as it was the Spaniard who first sought to colonize within the present limits of the United States, so it was the Spaniard who first preached the Gospel of Christ on the shores of the great republic. Florida was the theatre of his earliest attempts at conquest, both temporal and spiritual. An interesting and edifying chapter of our church history is that which tells of the early Catholic efforts to evangelize the Indians in Florida and along the Gulf Coast. The courage of these pioneer missionaries was most unselfish and heroic. Their zeal cost many of them their lives. Although their first attempts bore no fruit, they continued to return with persevering determination until they were finally rewarded with a generous harvest of souls.

From the discovery of Florida by John Ponce de Leon in 1513 until nearly fifty years later, attempt after attempt was made to colonize the peninsula or along the gulf coast, and the southern Atlantic seaboard. But the brave Indians of those parts offered the Spanish adventurers a far more effective resistance than those in the West Indies or on the mainland of the present Latin

[1] The following bibliography may prove helpful to students interested in this subject. I. Sources: MSS. *Archives of the Dominican Master General*, Rome; *Woodbury transcripts*, Vol. v (Congressional Library Washington, D. C.); *Irene Wright Transcripts*, as published in Documents, pp. 442-459 and in the Congressional Library. II. Works: De la Vega, *La Florida del Inca* (published by Barcia), Madrid, 1722; Barcia, *Ensayo Cronologico para la Historia General de la Florida*, Madrid, 1723; Gil Gonzalez Davila, *Teatro Eclesiastico de la Primitiva Iglesia de las Indias Occidentales*, Madrid, 1649; Padilla, *Historia de la Provincia de Mexico*, Madrid, 1596; Remesal, *Historia de la Provincia de S. Vincente de Chyapa y Guatemala*, Madrid, 1619; Mendieta, *Historia Eclesiastica Indiana* (published in Mexico, 1870, by Icazbalceta from a late sixteenth century manuscript); Valdés, *Historia de la Isla de Cuba y especial de la Habana*, Havana, 1877 (Vol. iii of series known as Los Tres Primeros Historiadores de la Isla de Cuba); De la Pezuela, *Historia de la Isla de Cuba*, Madrid, 1868, and *Diccionario Geografico, Estadico, Historico de la Isla de Cuba*, Madrid, 1863; Calcagno, *Diccionario Biografico Cubano*, New

America. The expeditions of de Leon, Francisco Hernandez Cordova, Lucas Vasquez de Ayllon, Panfilo Narvaez, Hernando de Soto, Tristan de Luna y Arellano and Angel de Villefañe were no more than a series of signal failures that entailed great loss of life and the expenditure of immense treasure. All this, together with the unproductive character of the country, the absence of gold or silver, and the insalubrious climate, caused the hardy Spaniard to conclude that the conquest was not worth the sacrifices it would cost. The same causes removed all fear of settlements being effected there by France or England to endanger Spain's American possessions. Accordingly, it was determined to make no further efforts at colonization in this quarter.

On all these expeditions for the purpose of colonization there came missionaries, whose aim was not merely to attend to the spiritual need of the *conquistadores*, but to labor among the aborigines and to bring them to embrace Christianity. Unfortunately, the hostility shown by the Indians was such that it was not possible for these ambassadors of Christ to mingle with them, or in any way to separate themselves from the Spaniards. But this implacable hostility was in large measure due to the thoughtless cruelty of the Spanish adventurers who had at various times visited the Floridian coasts, put many of the inhabitants to death, and seized others to reduce them to slavery.

The Dominicans were certainly among the most numerous, as they seem to have been the first, missionaries to direct their energies towards the christianization of the aboriginies of Florida at this early period. They were probably chosen for the perilous

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York, 1878; Trelles, *Ensayo de Bibliografia Cubana de los Siglos XVII y XVIII*, Matanzas, 1907; Cuervo, *Historiadores del Convento de San Esteban de Salamanca*, Madrid, 1916; Fuentes y Guzman, *Historia de Guatemala, ó Recordacion Florida* (an eighteenth century manuscript published by Zaragoga), Madrid, 1883, Vol. ii; *Revista Cubana*, Vol. xv, pp. 384*ss.* (article: *Los Primeros Poetas de Cuba*, by Nestor Ponce De Leon); *Revista de Cuba*, Vol. vii, pp. 394*ss.* (article: *Historiadores de Cuba*, by José Antonio Echaverria); Bancroft, *History of the United States from the Discovery of the American Continent*, Boston, 1855; Helps, *Spanish Conquests in America* (Oppenheim edition), New York, 1902; Lowery, *Spanish Settlements in the United States*, New York and London, 1911; Roze, *Les Dominicains en Amérique*, Paris, 1878; Shea, *The Catholic Church in Colonial Days*, New York, 1886; De Courcy-Shea, *History of the Catholic Church in the United States* (P. J. Kenedy edition); Winsor, *Narrative and Critical History of America*, Vol. ii, Boston and New York; Elson, *History of the United States of America*, New York, 1905; Bryant, *A Popular History of the United States*, New York, 1888–1890.

task because of their tried courage and their known sympathies for the Indians. Nor did they cease their efforts until Spain decided to make no further efforts at colonization there. But during the same period the Franciscans and other apostolic priests sought to give their zeal to the conversion of the same tribes. If one may judge by what the Catholic missionaries accomplished in Latin America, when they were not impeded by the *conquistadores*, or even by what they did in Florida at a later day, these men of God, bent solely on the conquest of souls, might have met with much success, where Spanish prowess proved of no avail and Spanish pride was humbled, had not the wanton cruelties and excesses of the adventurers aroused in the Indians an attitude of hatred and hostility towards the white race. As it was, the pioneer missionary endeavors here bore no fruit other than the martyrdom of a number of the clergy. A still greater number succumbed to exposure, hardships and starvation, dying martyrs to their zeal and fidelity.[2]

After the disastrous ending of the expeditions under Tristan de Luna y Arellano (1559–1560) and Angel de Villefañe (1560–1561), Philip II determined to make no further attempts at conquest in these inhospitable quarters. But for the settlement of a French colony in Florida in 1562—nay, in the very spot so lately deserted by Villefañe, it is probable that no monarch of Spain would have soon sent his soldiers again into a country that had so often humiliated Spanish prowess. When, however, Philip heard that the French Calvinists had taken possession of a part of Florida, he determined to expel them, and at any cost permanently to plant the standard of Spain there. French and English privateers and pirates were then unsparing foes of Spain's commerce. They showed no quarter to Spaniards, whether on land or sea. But shortly before Jacques Sorie, a French commander, had sacked Havana, set fire to the city, butchered its inhabitants, and hanged his prisoners amidst burning ruins. It was evident, therefore, that France could be permitted to settle Florida only to the detriment of Spain's American interests —at the risk of great sacrifice of life and property, or perhaps

[2] Among the Catholic martyrs in this part of the country are found secular clergy, Dominicans, Franciscans and Jesuits.

even the loss of her colonies. Philip II found a willing and competent leader for his enterprise in the person of one Peter Menendez de Avilés. Menendez was one of the ablest naval commanders of his age, had seen service in the New World, and was in Spain at the time for the purpose of obtaining royal permission to raise a fleet to sail in search of his only son and the last scion of his ancient house, who had been shipwrecked off the coast of Florida, but whom he hoped to rescue.

With royal assistance, Menendez, spurred on by a forlorn hope of finding his son alive, at once and with vigor set about raising a strong force for his commission. It was not, however, until August 28, 1565, that he arrived off the coast of Florida. On September 6, he began to land and to throw up a fort to which he gave the name of St. Augustine, in honor of the great bishop of Hippo, on whose feast-day he reached our shores. In the meantime, the French colony that had been started on St. Helena Sound, whose name was changed to Port Royal Sound, had failed; but another had been planted on the St. John's River, where Fort Caroline was erected. It was there that Menendez surprised the French, September 21, captured their fortifications, and, after the manner of the time, put all the men of the garrison to the sword, returning in triumph to St. Augustine. In the course of a few days the shipwrecked remnants of a large force of Frenchmen sent out under John Ribault in aid of the Calvinist colony, appeared before St. Augustine, and met with the same fate as their countrymen at Fort Caroline. Although one can hardly justify these acts of Menendez, one may be allowed to call attention to the singular injustice done this Spanish commander by some authors who represent him as a monster, while they overlook, or attempt to palliate, deeds of English and French officers that were equally atrocious. It was the cruel way of a cruel age. Menendez followed the example of his enemies. Had Ribault been the victor, the Spaniards would have been shown the same cruelty that they showed the French.[3]

[3] SHEA, in *The Catholic Church in Colonial Days*, pp. 133*ss*., and WINSOR, *Critical and Narrative History of America*, Vol. ii, pp. 260*ss*., give a fair idea of Menendez and his time. HELPS, in *Spanish Conquests in America*, and LOWERY, in *Spanish Settlements in the United States*, are among the fairest of non-Catholic authors in their treatment of the Spanish *conquistadores*.

Menendez sailed from Spain with a number of Franciscans, a member of the Order of Mercy, and some secular priests. It would seem, however, that only two of these clergymen (secular priests) followed him to Florida, where they administered, almost alone, to the spiritual needs of the invaders for more than two years. In 1567 two Jesuit priests arrived, one of whom was soon murdered by the Indians. In 1568 a band of missionaries belonging to the same order came to Florida, but after three years of hardship and suffering they were ordered to Mexico to found a province of their institute there. For about six years after their departure there seem to have been but few priests in Florida to attend its Church, and both Spaniard and converted Indian received little spiritual consolation.

This pitiful situation came to an end with the arrival of the Franciscans—about 1577. Success soon crowned the efforts of these zealous friars. Their labors were hard and perilous; more than one of them won the martyr's crown. Still they made many conversions among the aborigines. As their numbers increased, they took charge of Indian settlements both on the mainland and the adjacent islands, until they were to be found toiling almost wherever Spanish influence was felt.[4] The rectorship of the church at St. Augustine, as the chaplaincy of the fort there, seems to have been reserved for secular priests. Yet these two positions were at times filled by the friars.

Such is the outline of Florida's history in the time of the white man down to 1606, when it was visited by the Right Rev. John de las Cabezas de Altamirano, a brief sketch of whose life, since he was the first bishop to tread our soil and gave us our first episcopal visitation, should be of much interest to the student of Catholic history in the United States.[5]

John de las Cabezas was born of noble parentage in 1561, in the city of Zamora, Spain. His father was John de las Cabezas,

[4] SHEA, as in the preceding note.

[5] BARCIA (*Ensayo Cronologica para la Historia General de la Florida*, p. 9) speaks of Father John Suarez, who died in Florida in 1528, as being a bishop. But the most careful research has failed to reveal the least evidence that Father Suarez possessed any such dignity. SHEA (*op. cit.*, p. 111) comes to the same conclusion. Even Barcia never calls Suarez "Don"—a title always applied to a bishop—but speaks of him as Father Suarez, the Commissary. CLARKE (*The Lives of the Deceased Bishops of the Catholic Church in the United States*, Vol. i, pp. 21–31) allowed himself

an honored cavalier and a noted jurisconsult in his day; his mother was Doña Catherine Calzada. The future bishop was given the best advantages of his time. When his early education was completed, he was sent to the great University of Salamanca to study the arts, philosophy and law. There the young student, endowed with a fine mind and possessed of great industry, not merely made rapid progress, but completed his curriculum with the highest applause. With his wealth, his high standing, his talents, his industry and education, a career of honor lay open before him in the world. But God called him to another life, and the generous-hearted young man heeded the divine call.

Hardly had Cabezas left the class halls of the noted university, when he sought admission into the Order of St. Dominic in the historic convent of St. Stephen's, Salamanca. Making his religious profession, June 30, 1581, he at once took up his course of scholastic philosophy. In this, as in the study of theology, he was blessed with an extraordinary corps of professors. Among them was the celebrated Dominic Bañez. Here, again, the young student applied himself with his wonted energy, winning many laurels. His divinity studies completed, he received the degree of Lector in Sacred Theology. Because of the record he had made in his studies, his industry, his deeply religious character and excellent disposition, he was assigned a chair of philosophy in his convent. As a professor he was also highly successful, but his labors in his native Spain soon came to an end.

In 1592, Father Luis de la Cuadra, of the Convent of St. Stephen's, was appointed, by the father-general of the Dominicans, vicar provincial of the Province of the Holy Cross in the Island of Hispaniola. Father Cabezas' attainments, his prudence and excellent qualities, young as he was, caused the new provin-

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to be deceived by Barcia. Again Barcia (*op. cit.*, p. 168) says that "according to some," Antonio Diaz de Salcedo, Bishop of Cuba, made an episcopal visitation of Florida in 1595. But Barcia is certainly in error again. It is not without reason that he does not speak with conviction in either of his assertions. Neither of them has any evidence in any document or Spanish author the writer has ever been able to consult. Everything, in fact, is against both assertions. The Spanish authors who touch on the topic at all, say expressly that Cabezas was the first bishop ever in Florida. Shea (*op. cit.*, pp. 160–161) holds the same opinion as this article.

cial to choose him as his companion to America. In Hispaniola Cabezas was again assigned to teach in the convent in San Domingo, where his branches were the arts and theology, and where he was awarded the degree of Master in the latter science. In the New World he showed the same indomitable industry and zeal for religion which had characterized his life in the Old. Besides, nature had bestowed upon the earnest friar a fine, open character and charming manners that won the hearts of all with whom he came into contact. For these reasons, he was in America but a few years when the fathers of Hispaniola chose him unanimously to be their provincial. In the exercise of this office, besides showing great tact and prudence, he gave proof of exceptional executive ability. Withal, he was a most humble and saintly man. It is no matter for wonder, therefore, that the brief accounts of Father Cabezas show that he was deeply loved by his brethren.

As provincial, John Cabezas was summoned to Rome in 1601 to attend a chapter of his Order that was to be held there. On his way to Italy he passed through his native land, where he made such an impression that on his return to Spain from the chapter he found that Philip III had proposed him for the bishopric of Santiago de Cuba. This was in January, 1602. On the receipt of the bulls of his appointment he was consecrated in Madrid. From Madrid the bishop went to Salamanca to confer his first orders upon some of the students in his former convent of St. Stephen's. Then he hurried on to San Lucar de Barrameda, whence he sailed for his Diocese in Cuba.

Because it was the place where Bishop Cabezas entered the order of St. Dominic, and because of its historic connections with the New World, a brief word on St. Stephen's Convent, Salamanca, will not be out of place here. That monastery dates back to the first years of the Friars Preacher, was one of their institute's earliest *studia generalia*, was from the start intimately associated with the great University of Salamanca, and has given the world numbers of Dominicans, illustrious in every branch of science, in every sphere of ecclesiastical and apostolic activity. One of its alumni, Diego de Deza, was a friend and protector from whom Columbus received much assistance in his scheme of discovery. It was from St. Stephen's cloister that

Pedro de Cordova, Anthony de Montesinos, Dominic de Mendoza and other friars of equal renown went to plant the standard of the chivalrous saint of Caleruega in the land found by the great navigator. Probably, indeed, no monastery of Europe sent so many or more zealous or more efficient missionaries to the New World. History tells us how its friars befriended the Indians in every possible way; how they braved odium, sufferings, and even death for the protection and uplift, both temporal and spiritual, of the American aborigines; how some of them strove to plant the faith in Florida; how many of its members honorably filled high positions in Church or State, both in the Old World and in the New. During the episcopate of John Cabezas, no fewer than seven sons of St. Stephen's belonged at one time to the Church's hierarchy. Two of these were archbishops, while five were bishops. Almost all of them held these posts of trust and honor in America. Latin America should not forget the debt of gratitude it owes to St. Stephen's Convent, Salamanca.

On his arrival in Cuba the earnest bishop's heart was torn at finding his episcopal city, with some of its churches, sacked and laid in ruins by French pirates. Indeed, Cabezas' episcopate in that island was thrown in hard times, for it was encompassed by dangers and toils. But the prelate's zeal and courage shrank not before these. There was much to be done both for the spiritual welfare of his diocese and for its better organization. Besides, there were many churches that had been burned or robbed by ruthless bands of plunderers, and that had to be rebuilt or supplied with everything necessary for the divine service. All this entailed much worry and labor, as well as continual travelling. As the coast towns and seaside settlements of the West Indies were at that period a perpetual prey for the avarice of English and French corsairs, who thought nothing of taking life, the prelate was in peril, whether on land or at sea.[6]

[6] For what has been said thus far on Bishop de las Cabezas see CALCAGNO, *Diccionario Biografico Cubano*, pp. 138–39; CUERVO, *Historiadores del Convento de San Esteban de Salamanca*, Vol. ii, p. 270, Vol. iii, p. 551; GIL GONZALEZ DAVILA, *Teatro Eclesiastico*, pp. 161–62; PEZUELA, *Diccionario Geografico, Estadico, Historico de la Isla de Cuba*, p. 216, and *Historia de la Isla de Cuba*, pp. 319*ss*; REMESAL, *Historia de la Provincia de S. Vincente de Chyapa y Guatemala*, pp. 742–43; SHEA, *op. cit.*, pp. 159–60; VALDÉS, *Historia de la Isla de Cuba*, pp. 454–55.

In April, 1604, Bishop Cabezas, while making a visitation of his Diocese, stopped for the night at a *hacienda*, two or more leagues from Manzanillo. The same day a band of French marauders, bent on plunder and ransom money, landed at this port and sacked the town. A half-breed—perhaps for a small bribe—betrayed the presence of the Catholic bishop in the vicinity. Gilbert Giron, the leader of the marauders, looking upon the capture of so illustrious a personage as a sure way of securing a round sum, led a part of his forces to the *hacienda* and made prisoners of the prelate and his two companions, Canon Francis Puebla and the Dominican Diego Sanchez. The three ecclesiastics were treated with scant courtesy. Dragged from their beds, they were led in chains, half dressed and barefoot, over the four or more miles of rough road that led to Manzanillo. Remesal and Cuervo tell us that, as the plunderers had set fire to the intervening country on their way to seize Cabezas, the captives were obliged to pass over a part of the distance treading in bare feet on smouldering coals. The brave bishop bore these tortures and ignominies without a murmur of complaint. At Manzanillo the prisoners were placed aboard the ships of the sea-rovers, when a parley for their release was begun with the people, who were deeply afflicted over the loss of their beloved pastor. The Cuban citizens, Indians and Spanish alike, seem to have vied with each other in raising the amount demanded by Giron for his liberty; which, however, was so great that it took eighty days to collect it. All this time the pious Ordinary, Canon Puebla and Father Sanchez, unable to gain their freedom until an enormous ransom (variously rated at from 2,000 ducats to 5,000 pesos) was paid in money and merchandise to the piratical horde, were held in durance vile on the filthy French vessels and subjected to many cruelties. Fortunately for the good of the Church and State of Cuba, Giron, possibly lying in wait for other objects of prey, tarried in the vicinity of his crime. The Cubans then rallied, surprised Giron, killed him and the greater part of his men, put the rest to flight, and regained all that had been paid for the ransom of the Bishop.[7]

[7] As in preceding note; TRELLES, *Ensayo de Bibliografia Cubana*, p. 115; *Revista Cubana*, Vol. xv, pp. 388ff. More than one of these authors tell us that Bishop de las Cabezas was taken at Bayamo; but this appears to be an error into which they

But Cabezas' trouble with the heartless freebooters did not come to an end with the above incident. Regaining his liberty, he continued his way to Bayamo, and thence to Santiago, where he found that his episcopal city, together with his cathedral, had again been sacked and burned. The people were in a state of despair. But the courageous prelate, undismayed by such a succession of misfortunes, began at once to repair the evil that had been done, as well as to console and encourage his disheartened flock. Such disasters had become common and, because Havana, in addition to having a more commodious church and offering better facilities for visiting his diocese, afforded securer protection against incursions by buccaneers, Cabezas now determined to have his cathedral transferred from Santiago. Yet, as he was opposed in this by government officials, the peace-loving man gave up his design. However, he changed his residence to Havana, where he erected the first episcopal palace in Cuba. The good prelate's affection for the common people may be judged by the fact that he built his own home in the part of the city in which the laboring classes lived. Cabezas' practical mind now turned to bettering conditions in the Cuban capital, and under the impulse of his influence a canal was dug to bring water into the city from a neighboring river.[8]

Although the several accounts of the friar bishop's episcopate in Cuba are quite brief, and some of them run along lines so parallel as to suggest some copying, they show that, while he ruled with a firm hand, he did so with marked prudence, charity and kindness; that he was a father to all—especially to the poor, the Indians and the negro slaves; that he was much loved by his clergy, as well as by the people of all classes and every walk of life. It was, in fact, ever his aim to be loved rather than feared. Yet this desire never prevented him from doing what he felt to be his duty or for the greater good of religion. These qualifica-

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were likely led because Bayamo was then the principal port in that part of Cuba, and was not far from the scene of the prelate's capture. We have followed Silvestre Balboa Troya y Quesada, an early Cuban poet and intimate friend of Cabezas. Balboa wrote (1608) a poem, "Mirror of Patience" (*Espejo de Paciencia*), on this episode, which he dedicated to the bishop himself. On this poem see Trelles and *Revista Cubana*.

[8] As in notes 6 and 7

tions so necessary for the fruitful exercise of authority, conjoined to sound judgment and notable executive ability, enabled Cabezas to accomplish much for the Church of Cuba. His energy was tireless, his activity remarkable, his visitations of his diocese incessant. A man of unbounded generosity, wherever he went, he dealt out alms to the poor and needy, by whom he was especially venerated.

Possessed of great learning himself and endowed with a keen mind, Bishop Cabezas deeply appreciated the advantages of education for religion, and sought to provide Cuba with schools. Among those he specially fostered, we may mention the University of Havana which he founded in 1605, and the Seminario Tridentino, at Santiago, which he opened in 1607. Broad-minded and liberal, he was scarcely less a statesman than a churchman. His zeal and patriotism caused him to seek to advance the interests of both Church and State. Through his extraordinary tact and prudence he managed, not merely to labor in harmony, but to live on terms of almost intimate friendship with the government officials, with whom both his predecessors and his successors had considerable friction. Withal, the bishop's great talents did not prevent him from descending to minute details of organization. Indeed, it would appear that nothing was too trivial to merit the saintly man's attention or to claim his time, busy as he was, provided it would bring his people nearer to Christ, whose cause he sought in every way to advance in his Diocese.

From the time of his arrival in the Island of Cuba, the needs of the Church of Florida attracted the keen eye of the truly apostolic prelate. Florida was then a part of the Diocese of Santiago de Cuba, yet none of Cabezas' predecessors had had the courage to attempt a visit to that province of Spain. Though the dangers of such an undertaking were great, the brave man shrank not before them. But because of the many affairs demanding his attention at home, of some of which we have spoken, it was not until in 1606 that he was able to carry out this pious design. That Bishop Cabezas regarded a visitation of Florida as a most pressing duty may be seen from the fact that, to make it, he deferred a number of matters which he considered of vital importance to the Church of Cuba—one of

which was a diocesan synod appointed to be held in Espiritu Santo during Pentecost Week, and of which, as no such synod had ever been held in the island, the diocese stood in great need for the establishment of better ecclesiastical rules and regulations. Still another proof of the bishop's keen interest in the Floridian missions is to be found in the fact that, in order to visit them, he fitted out two ships at his own expense. His known practice of charity, wherever he went, leads one to believe that a part of his cargo was intended to relieve the distress he knew to exist among the poor of the peninsula.

Cabezas sailed from Yguey (? Yaguajay), February 25, 1606, and arrived at St. Augustine about the middle of March. He set to work at once to comfort, console and strengthen the Church of Florida. For more than three months the good bishop traveled from locality to locality, carrying out his visitation, preaching the sacrament of confirmation, making rules and regulations for the benefit of religion. The report of the visitation given by the royal notary, Diego Davila, mentions nine churches or missions where confirmation was administered. These places, in the order mentioned, were St. Augustine, Nombre de Dios, San Pedro, Lalaja, Espogasche, Puale, San Juan, Locoy (Potano), and Antonico. In all, 2,444 persons received this sacrament at these missions. Of these, 370 were whites or Spaniards, while 2,074 were Indians. St. Augustine and Nombre de Dios were the only parishes where mention is made of whites being confirmed.

But confirmation was not the only episcopal function performed by Bishop Cabezas in Florida. He gave minor orders to the sacristan of the church at St. Augustine, and probably to some Franciscan students. Furthermore, he consecrated holy oils. Of how that prelate spent the Holy Week of 1606 at St. Augustine, Gov. Pedro de Ybarra gives the following account: "He was occupied all Holy Week in consecrating holy oil and chrism, in preaching, in conferring orders, and in confirming parents, children and grandchildren." De Ybarra then goes on to tell how Cabezas visited all the provinces of Florida and performed the same good offices for the people in these. There can scarcely be any doubt that this was the first time

any of these various episcopal functions were performed within the present limits of the United States.[9]

Continuing the account of the bishop's endeavors, the Governor writes: "I assure your Majesty that the labors and dangers through which he has gone would have been impossible for him had not his great zeal for the service of our Lord and your Majesty given him strength for them. Spaniards, as well as the natives, have derived much good from his instructions. His sanctity, his patience, his spirit of forbearance, the fruit that has come from his visitation, and the security of all here, your Majesty will realize from what he writes." In his own account of the visitation, the bishop, mild and charitable though he was, is somewhat severe in his criticism of the missionaries. But these strictures, one is constrained to believe, were made largely under the influence of the Spanish officials in Florida. This opinion is forced upon us by the self-sacrificing lives which history tells us these pioneer friars led in the wilds of the peninsula, and by the difficulties which Cabezas' report shows they had with the governor and his staff.[10] Such controversies were common in the early days of Latin America. And while the Spanish officials were ever anxious to place the blame on the clergy, impartial history has generally laid it at the door of the *conquistadores*.

How long Bishop Cabezas remained in Florida, or the date of his return to Cuba, we have not been able to learn. But it is certain that he continued his unremitting and apostolic labors in that island until his transfer to another diocese. Doubtless the change was not unwelcome to him, for his new sphere of activity was not so much molested by sea-robbers. In June, 1610, Cabezas was promoted to the see of St. James, Guatemala, but he does not appear to have taken possession of this bishopric until two years later.

In the government of the Church of Guatemala the friar

[9] *Diego Davila to Philip III*, St. Augustine, June 26, 1606; *Pedro de Ybarra to same*, same place and date (both these documents are in Vol. v of the Lowery Transcripts, arranged chronologically, Congressional Library). Cuerbo, Remesal, Gil Gonzalez Davila, Pezuela (*Diccionario Geografico etc. de Cuba*), Shea (all as referred to in note 6) and others speak of Cabezas' visit to Florida and say that he was the first bishop that went to that Spanish province.

[10] See Cabezas' account of his visitation in Documents, pp. 442-459.

bishop showed the same prudence, zeal and apostolic activity that had marked his career in Cuba. One of his first cares in this new field was to learn the language of the natives that he might instruct them and preach to them with greater fruit. It took him but one year to become an authority in the Guatemalean tongue. Though he was an orator of note, neither this nor his great learning prevented him from coming down to the level of the untutored aborigines, among whom his simple catechetical instructions became immensely popular. In Guatemala, as he had been in Cuba, he was a father to all. Here, also, his paternal care and solicitude went out in an especial manner to the Indians, to the poor and to the needy, whom he loved with a mother's affection. For these reasons, Bishop Cabezas soon became in Guatemala what he had been in the Island of Cuba—the idol of all races and classes. In both dioceses his rule was characterized by a singular peace and contentment among those over whom he exercised his kindly pastoral authority, as well as with the state authorities.

From Father Anthony de Remesal, a contemporary of Cabezas in Guatemala, we learn other characteristics of the saintly prelate. He was a lover of music and brought a band of negro musicians with him from Cuba to Santiago de Guatemala. These were probably his choir, as at that date it must have been difficult, if not impossible, to get whites for this important function of the Church. The bishop was fond of rubrics, and when at home he carried out the pontifical ceremonies with all possible completeness in his cathedral. Benevolent and of a cheerful disposition, in spite of his multitudinous labors, his house appears to have been a place of welcome to all. Yet he was of a noble bearing, and knew well how to combine dignity with a democratic spirit. His great theological lore and general learning gave him a high place in ecclesiastical circles; while his knowledge of law, his clear judgment, prudence and candid honesty caused his opinions to be not only valued, but sought after by the Royal Council of the Indies. In this way, one may be allowed to believe, the illustrious prelate did much to better the condition of his beloved Indians. The Church of Guatemala was benefited in many ways by his administration. For the beautifica-

tion of his cathedral he commenced a large tower, which he was not able to complete.[11]

In 1615 Bishop Cabezas was transferred by Paul V to the see of Arequipa, Peru, where, it was believed, he could do as much for the good of religion as he had done in his two previous appointments. But before he could take possession of his new charge, he was stricken with apoplexy. The gifted man died in Santiago de Guatemala during the Christmas holidays of the same year, and was buried in the cathedral of that city.

V. F. O'DANIEL, O.P.

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[11] REMESAL, *op. cit.*, pp. 742–43; FUENTES Y GUZMAN, *Historia de Guatemala, ó Recordacion Florida*, Vol. ii, pp. 201–202; GIL GONZALEZ DAVILA, *op. cit.*, p. 162.

CATHOLICITY IN VIRGINIA DURING THE EPISCOPATE OF BISHOP McGILL (1850-1872)

A study of the life and times of Right Rev. John McGill, D.D., third bishop of Richmond, possesses historic interest, not only because it brings us in touch with one of the most picturesque, learned, and—from a Southern standpoint—most influential of the earlier American bishops, but also because it gives us an insight into the difficult conditions which confronted the Church in the South during the stormy times of Knownothingism, as well as in the dark days of the Civil War and the Reconstruction Period.

During his more than twenty-one years' rule over the See of Richmond, Bishop McGill was prominent in the South as a fearless leader of Catholic thought, a veritable intellectual giant, being exceeded in depth of mind and general learning possibly by only one of the American bishops before his time—the renowned Bishop John England, of Charleston (1786–1842), whom he also resembled in many other respects. In strength of character and tenacity of purpose, Bishop McGill was not unlike that other remarkable prelate, partly his contemporary, whose name stands as a synonym of priestly power and courage, the Most Rev. John Hughes, first Archbishop of New York (1797–1864). A large photograph of His Grace with an autograph sent to the Bishop of Richmond, together with extant letters that passed between himself and Bishop McGill, indicate not only a warm friendship between the two prelates but even an ardent admiration of the one for the other.

John McGill was born in Philadelphia, November 4, 1809, of Irish parents, with whom he went, in 1828, to Bardstown, Ky., and where, two years later, he entered St. Joseph's College, graduating with the highest honors. Having studied law with signal success, he was about to begin what promised to be an eminent legal career, when he recognized a divine call to the priesthood, and entered the diocesan Seminary at Bardstown, where he attracted the attention of his professors by his unusual depth of mind and his varied talents. He was ordained by Bishop David on June 13, 1835, and was appointed assistant-priest

of the Church of St. Louis, Louisville, and later pastor of St. Peter's Church, Lexington. He made a profound impression on priests and people by his exceptional zeal and general efficiency. He journeyed to Europe in 1838, in order to accompany Bishop Flaget on his return trip to America.

As editor of the *Catholic Advocate*, Father McGill won renown as an able thinker and controversialist. So convincing was his reasoning that he silenced a number of anti-Catholic opponents in their attacks upon the Church. The articles contained in several bound volumes of the *Catholic Advocate*, which are preserved in the Bishop's library now at Richmond, show a skill of diction and a strength of logic which should rank the name of John McGill high as a writer and apologist. Among the subjects he treated during his years in Louisville, may be mentioned an English translation of Audin's *Life of Calvin* and a criticism of Macaulay's *England*. The rare qualities he displayed in his writings and his zealous activity gave him much prominence, and we find him soon chosen as Vicar General of the Louisville Diocese.

A pontifical brief, dated July 23, 1850, announced the creation of the new See of Wheeling with the transfer to it, as first Bishop, of the Right Rev. Richard Vincent Whelan, of Richmond, and the appointment to the latter See of the Very Rev. John McGill. The transfer of Bishop Whelan was at his own request and was prompted by zeal and humility, because he deemed the See of Wheeling a more difficult one. His life during his twenty-four years he occupied his new See, was that of a veritable apostle. Bishop McGill was consecrated by Archbishop Kenrick of St. Louis in St. Joseph's Church, Bardstown, on the tenth day of November, 1850. He was the first Bishop of Richmond to reside permanently at the Cathedral. Bishop Kelly, the first Bishop, lived at Norfolk, whilst Bishop Whelan, the second bishop, resided at his Seminary in the suburbs of Richmond.

The advent of the new Bishop to Richmond marked also the departure from the city of Lowell, Mass., whence he had come, of the Rev. Timothy O'Brien, one of the most remarkable priests who ever labored in the Old Dominion. In 1834 Father O'Brien built St. Peter's Church, which later became the Cathedral, and founded within the city St. Joseph's Girls Orphan Asylum.

Through his instrumentality, various members of some of the most illustrious families in the South were led into the Catholic Church, including Hon. John Floyd, ex-Governor of Virginia, with his wife, Mrs. Letitia Preston Floyd, sister of Gen. Francis Preston of the War of 1812, and the following children: Hon. Benjamin Rush Floyd, a staunch opponent of Knownothingism; Col. George Rogers Floyd; Dr. William Preston Floyd; Mrs. Letitia Floyd Lewis; Mrs. Lavalette Floyd Holmes, wife of the noted Prof. George F. Holmes of the University of Virginia; and Mrs. Nicotai Floyd Johnston, wife of the United States Senator, John W. Johnston, himself the brother of Gen. Joseph E. Johnston and the father of Richmond's renowned surgeon, Dr. George Ben Johnston. Hon. Anthony M. Keiley, Mayor of Richmond and afterwards Judge of the International Court, Egypt, in his *Memoranda of the Catholic Church in Richmond* (Norfolk, 1874), refers to Father O'Brien's departure as follows: "Shortly after Bishop McGill's arrival, Father O'Brien left the Diocese amidst the universal respect of the people of Richmond of all denominations, and the tears and regrets of Catholics of every age and condition. To the administrative ability, tireless zeal, devoted piety and varied talents of this courageous and beloved priest, Catholicity in Richmond owes more than to any other individual priest in her history. His name and memory will ever find a warm place in the grateful hearts of our people."

When Bishop McGill took charge of the See of Richmond at the end of 1850, he found within the diocese only eight priests and ten churches, with a scattered Catholic population of between six and seven thousand souls. Of the new Bishop, Judge Keiley, whom we have already quoted, says: "Bishop McGill enjoyed and deserved the praise of eminent abilities as a preacher and a writer, and his unblemished character commanded universal respect." Because of his eloquence, Bishop McGill was selected to preach in the Baltimore Cathedral the funeral eulogy over Archbishop Eccleston, who died April 22, 1851; a task which he performed with singular earnestness and success. The following year, the Bishop purchased the lot adjoining his Cathedral, with a house which he used as his episcopal residence. In 1854 he preached the sermon at the dedication of St. Joseph's

Church, Providence. That same year he journeyed to Rome, where he was present, on December 8, when Pius IX defined the dogma of the Immaculate Conception. Whilst in the Eternal City he purchased the valuable oil paintings, the *Crucifixion* and a *Pietà*, which now adorn St. Peter's sanctuary, in Richmond. The latter is considered a rare work of art. The Bishop signalized his return to the Diocese by the enlargement of his Cathedral and by the erection of the present plain, but imposing, marble high altar.

During the year 1855, the tidewater section of the State was devastated by yellow fever, which carried off a large proportion of the people. The dreaded plague proved the means of manifesting to the world that unflinching courage and heroism which have ever characterized the Catholic priesthood. Father Matthew O'Keefe of Norfolk and Father Francis Devlin of Portsmouth were indefatigable in their attention to the sick and dying of all classes and creeds. They not only gave spiritual help whenever possible, but also, to a large degree, afforded material assistance, bringing to the stricken and to the needy, money, food, medicines and clothing. The difficulty of obtaining laborers, who feared personal contagion, obliged both priests frequently to dig the graves, and, with their own hands, to bury the deceased victims. In spite of continual exposure to the plague, Father O'Keefe did not contract the disease, Providence decreeing for him many future years of singularly efficient labor, both in Virginia and in the Baltimore Diocese, to which he was recalled in 1887. He died at Towson, Maryland, on January 28, 1906. At his death, it was touchingly related that during his long priestly career of fifty-four years, he had responded to all the calls that came to him from the sick and dying except one, and that because he himself was at the time on his death-bed. He endeavored to rise from his bed in order to attend the call, but was gently forced back upon the pillow, whilst one of his assistants hurried to the dying parishioner.

A martyr's fate awaited Father Devlin of Portsmouth. Stricken with the disease which he contracted from his attention to the sick, and brought almost to the point of death, his constitution rallied from the attack. During his convalescence, he was warned by the physician in charge not to resume his labors

amongst the plague-stricken, under the probable penalty of losing his life. Yet, as a priest, he felt he could not turn a deaf ear to the sick and the dying, who were clamoring for assistance both spiritual and material. Accordingly, once he was able to leave his room, he immediately renewed his unremitting labor of apostolic zeal and charity. Again stricken with the malady, he gave back to God his truly devoted soul. Within a few feet of St. Paul's majestic church, at Portsmouth, stands a monument, simple, yet stately, on which may be read the following inscription:

ERECTED
BY THE CITIZENS OF PORTSMOUTH
TO THE MEMORY OF
REVEREND FRANCIS DEVLIN,
THE HUMBLE PRIEST,
THE FAITHFUL PASTOR,
WHO SACRIFICED HIS LIFE,
IN THE CAUSE OF CHARITY,
DURING THE PLAGUE OF 1855.
HE WAS A NATIVE OF LONGFORD, IRELAND,
DIED ON THE SEVENTH OF OCTOBER,
IN THE FORTY-FIRST YEAR OF HIS AGE.

In October, 1855, the Very Rev. John Teeling, D.D., Vicar General of the Diocese, was summoned before a Richmond Court, to testify in a murder case against John Cronin, later proven to have fatally wounded his wife, whose confession Dr. Teeling had been able to hear immediately before her death. Upon the judge's ordering him to reveal the subject-matter of the confession, Dr. Teeling replied, "Any statement made in her (the victim's) sacramental confession, whether inculpatory or exculpatory of the prisoner, I am not at liberty to reveal." Upon being repeatedly questioned in various ways, the priest finally explained to the Court the motives for the inviolable guardianship of the seal of the confessional. Whereupon, the presiding judge, John A. Meredith, pronounced the following decision, known thereafter as the *Teeling Law:* "I regard any infringement upon the tenets of any denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religion. To encroach upon the confessional, which is well understood to be a fundamental tenet

in the Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances, as well as of other considerations connected with the subject, I feel no hesitation in ruling that a priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional."

On October 13, 1855, Bishop McGill convened at Richmond the first Diocesan Synod ever held in Virginia, all the priests of the diocese, nine in number, being present, and the necessary legislation was enacted.

The Knownothing Movement, which had swept like a storm over the country, invaded Virginia and aroused the Bishop to instant and vigorous action. The defeat of the movement in the Old Dominion was quick and complete, but not without arousing very bitter feeling. Judge A. M. Keiley, in his *Memoranda*, graphically describes the subject: "In September, 1855, he (the Bishop) became engaged in a newspaper controversy with Robert Ridgway, Esq., the editor of the *Richmond Whig*, and concluded one of the most caustic letters in the history of American newspaper disputes, with the following sentence, whose prophecy of the shameful death of Knownothingism was verified sooner than seemed to all probable: 'When Knownothingism has become in history a name, as it did once before in the days of Lactantius, the Church, which you would destroy, will still rest immovable upon the Eternal Rock where it was planted and is sustained by the Hand of God.' No party ever died so early and so scandalous a death." The overthrow of the Knownothing Movement in Virginia, which was practically complete by the end of 1855, the year of notable happenings within the Richmond Diocese, was not due to Bishop McGill alone, but also to a large extent may be attributed to Henry A. Wise, who had just been chosen Governor of the State on the Democratic ticket, his election being due, principally, to his well-known antagonism to Knownothingism and its principles. In a letter which appeared in the *Richmond Enquirer* shortly before his election, Wise thus emphatically expresses his anti-knownothing sentiments:

> "And lastly (say the writers of the Declaration of Independence) for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our

fortunes, and our sacred honor. There was tolerance, there was firm reliance on the same God; there was mutuality of pledge, each to the other, at one altar, and there was a common stake of sacrifice of lives, fortune and honor.

"And who were they? They were Hancock the Puritan, Penn the Quaker, Rutledge the Huguenot, Carroll the Catholic, Lee the Cavalier, Jefferson the free-thinker. These were representations of all the people of all the colonies.

"O my countrymen, did not that pledge bind them and us, their heirs, forever to faith and hope in God and to charity to each other, to the tolerance in religion, and to mutuality in political freedom? There the names stand together amongst the signatures, and I will redeem their mutual pledges with my life, my fortune, and my sacred honor, so far as in me lies—so help me Almighty God!

"I am a Protestant by birth, by baptism, by education, and by adoption I am an American—in every fibre and every feeling an American; yet in every character, in every relation, in every sense, with all my head and all my heart and all my might, I protest against this secret organization . . . to proscribe Roman Catholics and naturalized citizens!"

Wise's election, as his grandson, Barton H. Wise, in his *Life of Henry A. Wise* describes it, was the "entering wedge" towards the breaking up of the Knownothing party in the South. In fact, since the Knownothings had carried the gubernatorial and legislative elections in California, Connecticut, Kentucky, Massachusetts, New Hampshire, New York and Rhode Island, the result of the Virginia election had been keenly watched throughout the North in general and the above States in particular. After the election, a vast throng called upon Wise at Brown's Hotel, in Washington. His eloquent and fiery speech, frequently interrupted by the Knownothings present, concluded with these significant words: "I have met the Black Knight with his visor down, and his shield and lance are broken." The collapse of the Knownothing movement was followed in Virginia by marked Catholic progress. Additional priests were ordained, churches, schools, and two hospitals constructed, and new parishes founded. Meantime, the fame of Bishop McGill as a deep thinker and as an eloquent speaker caused his services to be considerably in demand outside the diocese. Thus, for example, for the consecration in the Baltimore Cathedral of the Very Rev. John Barry as Bishop of the new Vicariate Apostolic of Florida, on August 2, 1857, Bishop McGill was chosen to preach

the sermon, as he was selected for a similar function at the consecration of Bishop Lynch, in Savannah, March 14, 1858.

The raid of John Brown at Harpers Ferry (October, 1859), and the election of Abraham Lincoln to the presidency (November, 1860), were, as is well known, material factors in precipitating the Civil War. Even after the Cotton States had seceded, Virginia at first strongly upheld the Union which she had been notably instrumental in founding. She even brought about a peace conference of the States at Washington, February 4, 1861, but with no practical results. On the day of the conference, Bishop McGill issued a pastoral, in which he said: "The fortunes and fate of our beloved country are now trembling in the scales, and we know not what ruins and disasters may be impending. Our chief hope is in the merciful providence of God. Let us pray to Him who holdeth in His hands the fate of nations, to control events, so as to conduce to His own greater honor and glory, and to the greater good of the people."

Lincoln's call for 75,000 troops was the culminating act that practically forced Virginia from the Union. The vote of the General Assembly for secession was passed by a small majority, April 17, and was ratified by the people, May 23, 1861. Jefferson Davis having been chosen President of the seceding States, the Confederate capital was removed from Montgomery, Ala., to Richmond, May 21, 1861. Although a northerner by birth, Bishop McGill was decidedly southern in his sympathies. The energies of his strong mind and personality were steadfastly directed towards the success of the Confederate cause. When arms were taken up to protect their State from invasion, he urged upon his people, as a solemn and pressing duty, their obligation of assisting the leaders. The Catholic men enlisted in various companies, those of Richmond being members principally of the Emmet and of the Montgomery Guards. The priests of the Diocese served, wherever possible, as chaplains to the Confederate soldiers. Amongst those who obtained renown may be mentioned Rev. Joseph Plunkett of Portsmouth, Rev. Matthew O'Keefe of Norfolk, and the Very Revs. Thomas Mulvey of Petersburg and John Teeling, D.D., of Richmond, the two Vicar Generals of the Diocese. Bishop McGill himself frequently attended the Northern soldiers confined in Libby

Prison, Richmond, and, when prevented from doing so in person, sent different priests of the city in his stead. Amongst the priests who labored in the Virginia camps as chaplains to the United States troops may be mentioned Revs. Father Scully and Mahoney and the Jesuit Fathers O'Hagan, McAtee and Tissot. The Sisters of Charity were already within the State, and many others came for the purpose of nursing the soldiers. Together with the Sisters of Mercy, they performed valiant services amongst the sick and wounded soldiers of both sides on the battlefields and in the various camps and hospitals.

As was to be expected, the injury suffered from the Civil War by the Church in the South in general, and in Virginia in particular, was almost incalculable. In many cases congregations were broken up or reduced to insignificant numbers, composed mainly of old men, women and children, by far the greater number of able-bodied men and youths having enlisted as soldiers. Churches and schools in many parts of the diocese were temporarily turned into hospitals. The church at Winchester was used as a stable by the United States Cavalry, and later burned. Within the walls of St. Joseph's Church, Martinsburg, sixty horses were stabled by the Jesse Scouts, who also used the sacristies of the church as prisons. Confederate troops were quartered in St. Vincent's Church at Bath, which later was accidentally burned. The floors and walls of St. Mary's Church, Fredericksburg, were literally bespattered with the blood of the wounded and dying soldiers brought there for hospital treatment. The army regulations did not permit the Bishop to journey over the Diocese, and when not engaged in works of priestly duty or charity, he occupied his time to advantage in the composition of two learned books: *The True Church Indicated to the Inquirer*, and *Our Faith, the Victory*, which have been reprinted under the general title: *The Creed of Catholics*. In their preface, the publishers thus eulogize the work and its author: "In logical arrangement, in its completeness, and in the beauty of the language used, the *Creed of Catholics* is surpassed by no work of its kind in the English language. Bishop McGill shows a familiarity with the writings of the Fathers nearly equal to that of Dr. Moehler in his famous *Symbolik*. Modern theories on religious subjects were also well known to him, and, while

not directly alluding to them, he completely demolished the popular objections to the Catholic Church." Bishop McGill's refined intellectual taste and general accomplishment of mind are best shown, perhaps, by the rare and valuable books collected, used and transmitted by him to his successors, the Bishops of Richmond. The several thousand volumes left by him embrace practically all the works of the greatest Fathers, with other profound scriptural, theological, liturgical, historical, and miscellaneous writings.

When the war was over, Virginia entered upon a period which is considered by Southern writers as the darkest in her entire history. With part of her original territory formed into another state, a large proportion of her noblest sons killed or maimed, with her families reduced and scattered, her industries paralyzed, her government burdened with an enormous debt, and with the negro problem to hamper her efforts at rehabilitation, her former prestige as a State was practically at an end. Virginia faced a situation such as literally tried the souls of her sons and daughters. To add to the difficulties enumerated above, she had to meet the further difficulty arising from the coming into the South of numerous adventurers and office seekers from the North. Many were unscrupulous, corrupt, and given to fraudulent practices, and, because of the receptacle in which they usually brought all their personal belongings, were contemptuously referred to by the southerners as "Carpet Baggers."

After the surrender of Lee and Johnston, Bishop McGill was permitted by the Federal authorities to journey over his diocese, and his heart was torn by the evidences he beheld on all sides of the frightful destruction which resulted from the war. The work of upbuilding the religious life of his Diocese had practically to be begun anew. In a fervid pastoral, dated February 2, 1866, the Bishop referred with words of sadness to the ravages caused by the war. He condemned in scathing terms the umbridled license, the dissemination of error and indifferentism, and in general the vices which existed. His voice was raised in fatherly warning and the remedies for existing evils were pointed out in his words in no uncertain terms. He inveighed in particular against dangerous amusements and organizations, and appealed to his flock to make every sacrifice in favor of Catholic

education for the children. The efforts of the Bishop towards the religious restoration of the Diocese met with the valiant cooperation of his hard-working priests and his impoverished people, with the result that, as soon as order arose from the chaos, a steady Catholic development followed, which has continued uninterruptedly until the present day.

With the close of the mighty conflict, Bishop McGill turned his attention in a special manner towards the building and repairing of churches and schools and the reorganization of old and the establishment of new parishes. For the purpose of teaching, he brought into the Diocese the Sisters of the Visitation and augmented the number of the Sisters of Charity. Bishop McGill took a prominent part in the Second Plenary Council of Baltimore which was opened by Archbishop Spalding, October 7, 1866. He was one of the prelates chosen to preach during the sessions of the Council. His sermons then delivered were considered models of learning and eloquence, and were printed in America and later reprinted in Europe. In 1868, he established at Norfolk a Diocesan Seminary which he placed under the direction of the Revs. Matthew O'Keefe and G. Vanderplas. Owing both to lack of students and means, it was discontinued after a few years, and the students sent to other Seminaries. On August 16, of that same year, the Rev. Thomas A. Becker, D.D., a Virginia priest of unusual brilliancy of mind, was consecrated by Archbishop Spalding as first Bishop of Wilmington, Del. The following October, the Rev. Francis Janssens, D.D., later Bishop of Natchez and Archbishop of New Orleans, came to the Diocese. The Rev. J. J. Kain, who subsequently became Bishop of Wheeling and afterwards Archbishop of St. Louis, had at this time attracted the attention of the church authorities by his remarkable work in the Valley of Virginia. In October, 1870, there came into the Diocese the Rev. Augustine Van De Vyver, who was destined later to rule over the See of Richmond longer than any previous Bishop.

In 1869, Bishop McGill journeyed to Rome, where he took part in the Vatican Council. His return to the Diocese, towards the end of 1870, marked his decline in health. Apparently he had a premonition of his end, for when he visited his Kentucky relatives in 1871, he bade them a tender farewell. On his return

to Richmond, his health grew rapidly worse. His preparation for death proved most edifying. His great soul went to God on January 14, 1872. An immense concourse of clergy and laity attended the funeral. "Few events," wrote Judge Keiley, "have occurred in Richmond working a larger measure and a more decided expression of sympathy from all classes." His body was interred in the basement of the Cathedral, and a suitable memorial tablet being shortly thereafter erected in the Church.

As in the case of Bishop England of Charleston, so with Bishop McGill, regret may be felt that it was not his lot to have presided over a larger See where the Catholics were more conspicuous in numbers and in power. However, we must not lose sight of the fact that, because of their eminent personalities, united to truly wonderful abilities, both prelates wielded an influence for good amongst the larger non-Catholic element much greater than would have been possible outside the fold in a larger Catholic community, where they would necessarily have been less thrown in contact with their non-Catholic brethren. Aside from his unusual mental ability and character and the general good he accomplished for the Church in the South during his episcopate of twenty-one years, the individual part he played in the overthrow of Knownothingism and his particular labors for religion during the trying period of the Civil War and Reconstruction have inscribed with honor the name of John McGill, third Bishop of Richmond, on the immortal pages of American Church history.

JOSEPH MAGRI, M.A., D.D.

MISCELLANY

I

THE EPISCOPAL ANCESTRY OF THE CATHOLIC HIERARCHY IN THE UNITED STATES OF AMERICA

In the last number of the CATHOLIC HISTORICAL REVIEW (October, 1916, p. 307), a writer mentions "the remarkable fact *that the episcopal hierarchy now ruling in the United States*, in England and Australia, *all* derive their origin from the famous English Benedictine, Bishop Charles Walmesley." He refers to a note in the CATHOLIC HISTORICAL REVIEW of October, 1915 (p. 253), which says that "leaving Ireland out of it, *the rest of the English-speaking world has its faith and orders* from Downside. . . . The case of America is clear. Bishop Walmesley consecrated Bishop Carroll, who, as first Bishop of Baltimore, will have ordained many to all the grades of Holy Orders and no doubt consecrated other bishops." In fact, on page 243, Lulworth Castle is called "the scene of the consecration of Dr. John Carroll and *the birthplace of the American Episcopate*." The writer of the article on the same famous Lulworth Castle in the *American Catholic Quarterly Review*, 1889, page 63, calls Bishop Walmesley "the link which *binds the Church of the United States* to the Church of St. Austin and St. Gregory." In the *Lives of the Deceased Bishops of America* by Richard Clarke, Bishop Carroll is simply called *the founder of the American Hierarchy*. (Vol. i, p. 32.) An article on Bishop Walmesley in the *American Catholic Historical Researches* (Vol. xxi, 1897, p. 185) is headed *The Patriarch of the American Hierarchy*.

Now, with all due respect for the esteemed writers above-mentioned, and with all the veneration and affection that Bishop Carroll may justly claim from every bishop of the United States, I venture to say that *at present*, at least, general statements like those above which I have put in italics, are no longer correct and ought to be modified. I would not object if they were restricted to the *early* or *primitive* or *original* hierarchy of Church of the United States. But it is hardly correct that "the episcopal hierarchy *now ruling* in *the United States* . . . *all* derive their origin from . . . Bishop Charles Walmesley." In proof of my position, I offer the following list of the archbishops and bishops of the United States, who do not descend hierarchically from Bishop Carroll, beginning with the year 1808 and ending with 1900.

Before examining the list it may be well to keep in mind the dates of some events in the expansion of the territory of the United States, which bear also on the expansion of its Catholic Hierarchy. After the peace treaty of 1783 the United States comprised nearly all the territory east of the Mississippi, excepting Florida, that is the thirteen original States with the territory they claimed beyond their actual possessions. Louisiana with its vast territory from the Gulf of Mexico to the frontier of Oregon came into the Union in 1803. Oregon was claimed by the United States as early as 1813; but England held undivided

control of it until 1818, when it consented to consider Oregon as a kind of common or neutral land. It was only in 1840 that the United States obtained undisputed possession of it. Florida came in 1819, Texas in 1845, and upper California as late as 1848. All this bears on the history of the Dioceses of the great Northwest and the land west of the Mississippi to the Pacific.

Bishop Carroll was consecrated on August 15, 1790, and died as Archbishop of Baltimore on December 3, 1815. During his episcopacy he consecrated Bishop Neale as his coadjutor, December 7, 1800; Bishop Egan (Philadelphia), October 28, 1810; Bishop Cheverus (Boston), November 1, 1810, and Bishop Flaget (Bardstown), November 4, 1810. During his life time, were consecrated at Rome, Italy, the two bishops of New York, Concanen (1808), and Connolly (1814).

There are several ways of tabulating or recording our Episcopal Succession; but the plainest manner of presenting it seems to be by giving, *in chronological order*, first the names of the Archbishops (in capitals) and of the Bishops with their last See, then the date and place of their consecration, and lastly the name of their consecrator.

Concanen, New York, April 24, 1808. Rome. Cardinal di Pietro.
Connolly, New York, November 6, 1814. Rome. Cardinal Brancadora.
Dubourg, New Orleans, September 24, 1815. Rome. Cardinal Doria Pamfili.
Kelly, Richmond, August 24, 1820. Kilkenny, Ireland. Bishop Troy, Dublin.
England, Charleston, September 21, 1820. Cork, Ireland. Bishop Murray, Cork.
Conwell, Philadelphia, September 24, 1820. London, England. Bishop Poynter, V. Ap.
Rosati, St. Louis, March 25, 1824. Donaldsonville, La. Bishop Dubourg.
Portier, Mobile, November 5, 1826. St. Louis. Bishop Rosati.
De Neckere, New Orleans, May 24, 1830. New Orleans. Bishop Rosati.
Rese, Detroit, October 6, 1833. Cincinnati. Bishop Rosati.
Clancey, Charleston, December 21, 1834. Carlow, Ireland. Bishop Nolan, Kildare.
Blanc, New Orleans, November 22, 1835. New Orleans. Bishop Rosati.
Loras, Dubuque, December 10, 1837. Mobile. Bishop Portier.
Miles, Nashville, September 16, 1838. St. Rose Convent, Ky. Bishop Rosati.
Hailandiere, Vincennes, August 18, 1839. Paris, France. Bishop Forbin-Janson.
Kenrick, P. R. St. Louis, November 30, 1841. Philadelphia. Bishop Rosati.
Odin, New Orleans, March 6, 1842. New Orleans. Bishop Blanc.
O'Connor, Pittsburgh, August 15, 1843. Rome. Cardinal Fransoni.
Blanchet, F. N. Oregon, July 25, 1845. Montreal. Bishop Bourget.
Blanchet, A. M. Nesqually, September 27, 1846. Montreal. Bishop Bourget.
Bazin, Vincennes, October 24, 1847. Vincennes. Bishop Portier.
Demers, Vancouver, November 30, 1847. St. Paul, Oregon. Archbishop Blanchet.
St. Palais, Vincennes, January 14, 1849. Vincennes. Bishop Miles.
Vandevelde, Natchez, February 11, 1849. St. Louis. Archbishop Kenrick.
Alemany, San Francisco, June 30, 1850. Rome. Cardinal Fransoni.
McGill, Richmond, November 10, 1850. Bardstown. Archbishop Kenrick.
Cretin, St. Paul, January 26, 1851. Bellay, France. Bishop Devie.
Miege, Kansas City, Kans., March 25, 1851. St. Louis. Archbishop Kenrick.

Bailey, Baltimore, October 30, 1853. New York. Archbishop Bedini, Ap. Legate.
De Goesbriand, Burlington, October 30, 1853. New York. Archbishop Bedini, Ap. Legate.
Loughlin, Brooklyn, October 30, 1853. New York. Archbishop Bedini, Ap. Legate.
Martin, Natchitoches, November 30, 1853. New Orleans. Archbishop Blanc.
Amat, Monterey, March 12, 1854. Rome. Cardinal Fransoni.
Persico, Savannah, June 4, 1854. Bombay, India. Bishop Hartman.
O'Regan, Chicago, July 25, 1854. St. Louis. Archbishop Kenrick.
Duggan, Chicago, May 3, 1857. St. Louis, Archbishop Kenrick.
Smyth, Dubuque, May 3, 1857. St. Louis. Archbishop Kenrick.
O'Gorman, Omaha, May 8, 1859. St. Louis. Archbishop Kenrick.
Whelan, Nashville, May 8, 1859. St. Louis. Archbishop Kenrick.
Grace, St. Paul, July 24, 1859. St. Louis. Archbishop Kenrick.
Quinlan, Mobile, December 4, 1859. New Orleans. Archbishop Blanc.
Dufal, Coadjutor, Galveston, November 25, 1860. Le Mans, France. Bishop Guibert, later Cardinal Archbishop of Paris.
O'Connell, Grass Valley, February 3, 1861. All Hallows, Ireland. Bishop Cullen, later Cardinal Archbishop of Dublin.
Dubuis, Galveston, November 23, 1862. Lyons, France. Archbishop Odin.
Feehan, Chicago, November 1, 1865. St. Louis. Archbishop Kenrick.
Hennessy, Dubuque, September 30, 1866. Dubuque. Archbishop Kenrick.
McCloskey, Louisville, May 24, 1868. Rome. Cardinal Reisach.
Melcher, Green Bay, July 12, 1868. St. Louis. Archbishop Kenrick.
Lootens, Idaho, August 9, 1868. San Francisco. Archbishop Alemany.
Hogan, Kansas City, September 13, 1868. St. Louis. Archbishop Kenrick.
Salpointe, Santa Fe, June 20, 1869. Clermont, France. Bishop Feron.
Foley, Chicago, February 27, 1870. Baltimore. Bishop W. G. McCloskey.
Fink, Lavenworth, June 11, 1871. Chicago. Bishop Foley.
Ryan, Philadelphia, April 14, 1872. St. Louis. Archbishop Kenrick.
Gross, Oregon, April 27, 1873. Baltimore. Archbishop Bailey.
Seghers, Oregon, June 29. Victoria. Archbishop Blanchet.
Mora, Monterey, August 3, 1873. Monterey. Bishop Amat.
Kain, St. Louis, May 23, 1875. Wheeling, Va. Archbishop Bailey.
Ireland, St. Paul, December 21, 1875. St. Paul. Bishop Grace.
O'Connor, Omaha, August 20, 1876. Philadelphia. Archbishop Ryan.
Leray, New Orleans, April 22, 1877. Rennes, France. Cardinal St. Marc.
Chatard, Indianapolis, May 12, 1878. Rome. Cardinal Fransoni.
Juenger, Nesqually, October 28, 1879. Vancouver. Archbishop Blanchet.
Brondel, Helena, December 14, 1879. Victoria. Archbishop Seghers.
Marty, Sioux Falls, February 1, 1880. Ferdinand, Ind. Bishop Chatard.
Monogue, Sacramento, January 16, 1881. San Francisco. Archbishop Alemany.
McMullen, Davenport, July 25, 1881. Chicago. Archbishop Feehan.
Rademacher, Fort Wayne, June 24, 1883. Nashville. Archbishop Feehan.
Riordan, San Francisco, September 16, 1883. Chicago. Archbishop Feehan.
Cosgrove, Davenport, September 14, 1884. Davenport. Archbishop Feehan.
Durier, Natchitoches, March 19, 1885. New Orleans. Archbishop Leray.
Phelan, Pittsburgh. August 2, 1885. Pittsburgh. Archbishop Ryan.
Scanlan, Salt Lake, June 29, 1887. San Francisco. Archbishop Riordan.
Burke, St. Joseph, October 28, 1887. Chicago. Archbishop Feehan.

Matz, Denver, October 28, 1887. Denver. Archbishop Salpointe.
Bonacum, Lincoln, November 30, 1887. St. Louis. Archbishop Kenrick.
Scannell, Omaha, November 30, 1887. Nashville. Archbishop Feehan.
Janssen, Belleville, April 25, 1888. Belleville. Archbishop Feehan.
Lemmens, Vancouver Island, August 5, 1888. Victoria. Archbishop Gross.
Hennessy, Wichita, November 30, 1888. St. Louis. Archbishop Kenrick.
Zardetti, St. Cloud, October 20, 1889. Einsiedeln, Switzerland. Archbishop Gross.[1]
Cotter, Winona, December 27, 1889. St. Paul. Archbishop Ireland.
McGolrick, Duluth, December 27, 1889. St. Paul. Archbishop Ireland.
Shanley, Fargo, December 27, 1889. St. Paul. Archbishop Ireland.
Verdaguer, Brownsville, November 9, 1890. Barcelona, Spain. Bishop Calala y Albora.
Messmer, Milwaukee, March 27, 1892. Newark, N. J. Bishop Zardetti.
Dunne, Dallas, November 30, 1893. Chicago. Archbishop Feehan.
Montgomery, Monterey, April 8, 1894. San Francisco. Archbishop Riordan.
Hoban, Scranton, March 22, 1896. Scranton. Monsignor Satolli, Ap. Del.
Grace, Sacramento, June 16, 1896. Sacramento. Archbishop Riordan.
Glennon, St. Louis, June 29, 1896. Kansas City, Mo. Archbishop Kain.
O'Dea, Seattle, September 8, 1896. Vancouver. Archbishop Gross.
Lenihan, Cheyenne, February 24, 1897. Dubuque. Archbishop Hennessy.
Prendergast, Philadelphia, February 24, 1897. Philadelphia. Archbishop Ryan.
Trobec, St. Cloud, September 21, 1897. St. Paul. Archbishop Ireland.
Fitzmaurice, Erie, February 24, 1898. Philadelphia. Archbishop Ryan.
Christie, Oregon, July 29, 1898. St. Paul. Archbishop Ireland.
Cunningham, Concordia, September 21, 1898. Leavenworth. Archbishop Kain.
McGavick, Auxiliary, Chicago, May 1, 1899. Chicago. Archbishop Feehan.
Shanahan, J. W., Harrisburg, May 1, 1899. Philadelphia. Archbishop Ryan.

The following schema gives a conspectus of the principal successions exhibited in the above list:

Dubourg consecrated Rosati.
Rosati consecrated Blanc, De Neckere, P. R. Kenrick, Miles, Portier, Rese.
Blanc consecrated Odin, Martin, Quinlan.
Portier consecrated Bazin, Loras.
Kenrick consecrated Bonacum, Duggan, Feehan, Grace (St. Paul), Hennessy (Dubuque), Hennessy (Wichita), Hogan, McGill, Melchers, Miege, O'Gorman, O'Regan, Ryan (Philadelphia), Smyth, Vandevelde, Whelan.
Feehan consecrated Burke (S. Jos.), Cosgrove, Dunne (Dallas), Janssen (Bell). McMullen, Rademacher, Riordan, Scannell.
Grace consecrated Ireland.
Ireland consecrated Christie, Keane Jas., Cotter, Shanley, and all the present bishops of the province of St. Paul, except Bishop O'Gorman of Sioux Falls.
Ryan consecrated Fitzmaurice, O'Connor (Omaha), Phelan, Prendergast.

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[1] Reuss' data on Bishop Zardetti are wrong, I am certain, having been present at his consecration and when he received subdeaconship and deaconship. The data furnished by Bishops Zardetti and Marty were, no doubt, correct, but were badly mixed by the printer.

Riordan consecrated Grace (Sacramento), Montgomery, Scanlan.
Bailey consecrated Gross, Kain.
Gross consecrated Lemmens, O'Dea, Zardetti.
Blanchet consecrated Demers, Seghers, Juenger.

The list also discloses the interesting fact that, during the first thirty years since Carroll's consecration (1790–1820), out of the *ten* members of the then American Hierarchy *four* did not derive their consecration from Bishop Carroll; that of the *thirty* bishops living in the United States during the first fifty years of the American Hierarchy (1790–1840) *fourteen* (in italics) did not link with Carroll, as the following schema shows:

Neale, 1800. Cheverus, Egan, Flaget, 1810. *Connolly*, 1814. *Dubourg*, 1815. Maréchal, 1817. David, 1819. *Conwell*, *England*, *Kelly*, 1820. Edw. Fenwick, 1822. *Rosati*, 1824. B. J. Fenwick, 1825. Dubois, *Portier*, 1826. Whitfield, 1828. F. P. Kenrick, *De Neckere*, 1830, *Rese*, Purcell, 1833, Brute, Eccleston, Chabrat, *Clancy*. 1834. *Blanc*, 1835. *Loras*, 1837. Hughes, *Miles*, 1838. *Hailandière*, 1839. There was no consecration in 1840, except that of Garcia Diego Moreno, Bishop of California, which was, however, not United States territory at that time. Bishop Concanen, too, is left out.

The following two schemas show the episcopal genealogy of the present Archbishops of the United States.

I. DERIVING CONSECRATION FROM BISHOP CARROLL

1. Cardinal Gibbons, 1868, by M. J. Spalding—Flaget—Carroll.
2. Cardinal Farley, 1895, Corrigan—McCloskey—Dubois—Maréchal—Cheverus—Carroll.
3. Archbishop Blenk, 1899, by Chapelle—Gibbons.
4. Archbishop Moeller, 1900, by Elder—F. P. Kenrick—Flaget.
5. Archbishop Pitaval, 1902, by Bourgade—Lamy—M. J. Spalding.
6. Archbishop Mundelein, 1909, by Bishop McDonnell—Corrigan.

II. DERIVING CONSECRATION FROM BISHOP DUBOURG AND ROMAN PRELATES

1. Cardinal O'Connell, 1901, by Cardinal Satolli.
2. Archbishop Ireland, 1875, by Grace—P. R. Kenrick—Rosati—Dubourg.
3. Archbishop Messmer, 1892, by Zardetti—Gross—Bailey—Bedini.
4. Archbishop Glennon, 1896, by Hogan—P. R. Kenrick.
5. Archbishop Prendergast, 1897, by Ryan—P. R. Kenrick.
6. Archbishop Christie, 1898, by Ireland.
7. Archbishop Keane, Jas., 1902, by Ireland.
8. Archbishop Hanna, 1912, by Msgr. Bonzano, Apostolic Delegate.

There are at present four titular Archbishops of the United States who do not exercise any episcopal jurisdiction. These are:

Keane, John Jos., resigned Archbishop of Dubuque, consecrated August 25, 1878, in Baltimore, by Archbishop Gibbons.

Weber, Jos., Delegate General of the Resurrectionist Fathers, Chicago, consecrated at Lemberg, Galicia in Austria, December 30, 1895, by Archbishop Morawski of Lemberg.

Seton, Robert, at present at Pau, France, consecrated in July, 1903, at Rome by Cardinal Respighi.

Kennedy, Thos., Rector of the American College, Rome, consecrated December 29, 1907, at Rome by Cardinal Gotti.

It may not be without interest for the readers of the CATHOLIC HISTORICAL REVIEW to know the apostolic succession of the near predecessors of our present Archbishops, and who are not mentioned in the first list, since they all descend from Bishop Carroll.

Purcell, 1833, by Whitfield—Flaget—Carroll.
Elder, 1857, by F. P. Kenrick—Flaget, etc.
Wood, 1857, by Purcell.
Williams, 1866, by McCloskey—Hughes—Dubois—Maréchal—Carroll.
Perche, 1870, by Rosecrans—Purcell.
Corrigan, 1873, by McCloskey of New York.
Chapelle, 1891, by Cardinal Gibbons.
Quigley, 1897, by Corrigan.

The episcopal ancestry, or, as we may well call it, the apostolic succession of the American Hierarchy is, as Archbishop Ireland truly says, "a very interesting subject," the study of which offers more than one surprise to the close follower of our American Catholic history.

In view of the data furnished in the preceding pages, the question again arises, in what sense may Bishop Carroll be called the Father and Founder of the American Hierarchy? If regard be had to episcopal consecration only, it would seem that the appellation must be restricted to the Hierarchy of the original American States. But it may be allowed in a more general sense if we look to jurisdiction only. Yet, even this cannot apply to Oregon and California. When Bishop Carroll, after the resignation of Bishop Penalver y Cardenas of Louisiana, was made Administrator of Louisiana, in 1806, he held jurisdiction over all the territory then belonging to the United States. Bishop Dubourg in reality succeeded to Bishop Carroll in the episcopal jurisdiction of the diocese of Louisiana. All this is happily stated in a carefully worded passage by J. G. Shea, our American Catholic historian, when he says: "The Most Rev. John Carroll is the origin of the American Episcopate, as first bishop and subsequently first Archbishop of Baltimore, all dioceses East of the Mississippi having been formed from that confided to his care, and all archbishops and bishops succeeding to some part of his authority." (*The Catholic Hierarchy in the United States*, p. 61.) Again, speaking in the usual sense of the apostolic succession and episcopal ancestry of the present American Hierarchy, we are tempted, at first sight, to agree with *Acta et Dicta*, when it writes: "Other bishops of the United States received episcopal consecration, some in Europe and some in America, through other lineages. The two principal lineages, however, are those we have indicated—the Roman, through Cardinal Joseph Doria, and the English, through the Vicar Apostolic, Charles Walmesley." [2] . . . Yet, in reality the two lines

[2] *Acta et Dicta*, published by the Catholic Historical Society of St. Paul. Vol. iv, No. 1, July, 1915.

or approaches lead up to the same Roman portico with the difference of but one step. Bishop Dubourg was consecrated in the city of Rome, in the French Church of St. Louis, while Bishop Carroll was consecrated in England. But Carroll's consecrator, Bishop Walmesley, had also been consecrated at Rome, by Cardinal Lanti in the Sodality Chapel of the English College, in 1756.

There is an interesting notice in Griffin's *American Catholic Historical Researches* (1895, p. 94), stating that the late Bishop Maes of Covington had drawn up an "Ecclesiastical Genealogical Chart" showing the line of episcopal descent in the Catholic Hierarchy of the United States. The chart shows two principal lines of descent which are derived from Rome. The writer says that this remarkable chart is now in the Bishop's Memorial Hall of the Notre Dame University, Indiana.

In tracing the above episcopal pedigrees I have again, as on former occasions, experienced the great value of Reuss' *Biographical Cyclopedia of the Catholic Hierarchy of the United States*. From frequent correspondence with the author, I know that he was preparing a new corrected edition. Some capable person ought to take the work in hand and give us an up-to-date edition of this most valuable work. I shall gladly help.

✠S. G. Messmer,
Archbishop of Milwaukee.

II

A FRANK WORD ABOUT SOUTH AMERICAN HISTORY

One of the most distressing problems facing the American Catholic apologist today is the attitude of our Catholic scholars towards the history of the Church in Latin America. There has been a strange, almost childish, fear about touching this question; and the prospective apologist has been rebuffed with a priori finality by the statement: "You cannot get away from facts. The history of the Church in South America will not bear investigation." The consequence is that unjust attacks on Latin America have been met with the soothing generalization: "The Puritans killed off the Indians, while the Spanish missionaries preserved and Christianized them."

Students of history, who strive to be impartial in their attitude towards South America, ought to know that practically all the effective criticism on the Church there, dates from the unfortunate publication of one book: *Noticias Secretas de America*, written by Don Jorge Juan and Don Antonio de Ulloa. These two gentlemen were the naval officers detailed by the Spanish crown to accompany the scientific expedition of La Condamine to Quito, in 1735. Reports of their investigations were published in several scientific treatises and in an historico-scientific work entitled: *Viage á la America Meridional* (Madrid, 1749). In addition to this they made a secret report to Ferdinand VI on the conduct of the civil officials and ecclesiastics of Peru, and more especially of Quito, frankly noting abuses wherever they were found to exist. This report, which was made purely for the information of the King, was never intended to be made public, and remained in manuscript for about eighty years, until it was published, in London, in 1826, by an Anglo-Irishman, David Barry. The publication could

not have been more timely for England's purpose. For over two hundred years she has been harassing Spain's colonial possessions, without being able to obtain more than a mere foothold on the South American continent. With the Wars of Independence, a new opportunity was opened up to her; and it suited her purpose to blacken the character of the South Americans in the eyes of Europe. This was undertaken in a long series of published travelogues printed between the years 1810 and 1835. The books published before the *Noticias Secretas* contained, as a rule, only the old stock charges of the "sale" of indulgences, the "cruelty" of the Inquisition, and the "superstition" of the Church, but those that followed the *Noticias* gave lurid accounts of the immorality of the clergy, and suppressed anything that might reflect credit on the Church. An American edition of the part of the *Noticias* which told of these abuses was brought out in Boston in 1851, under the title: *Secret Notices of Peru.* Other editions bore the title: *Popery Judged by Its Fruits.*

The work of defamation was then taken up by the Liberal school of Latin America, the double purpose of which was to justify the expulsion of the Religious and the confiscation of their property, and to destroy the hold religion had on both creole and Indian. Contemporaneous with this school of vilification we have at present in the United States two main types of Latin-American historical studies: (1) the Protestant missionary type of both history and travel-book, which has descended from the English school; and (2) the scientific type, which, even when willing to be fair, generally starts with the assumption that intellectual life in South America began with the suppression of the Inquisition.

Against our traditional acceptance of these sources of information, the most notable protest is the fascinating trilogy of Father Zahm,[1] a study of which appeared in the October number of the CATHOLIC HISTORICAL REVIEW by Dr. O'Hagan. Dr. Zahm describes, at every stage of his journey through the whole continent of South America, the substantial effects as well as the melancholy ruins of the Church's activity that have survived the destructive work of liberal governments. His notes, however, are only the scholarly observations of a cultured traveller, and while this does not detract from their value, for they are all substantiated by accurate reference to a wealth of sources, they do not preclude—in fact they earnestly invite—more systematic historical study of the glorious record of the Age of Faith in Latin America which he lays before us.

It is high time for us to make amends for our unjust indifference to this history. We have a duty to South America. We must, in the interests of truth, investigate the causes of the alleged moral laxity among the clergy there, wherever we find that it existed, and we must find out what effective measures were taken by the Catholic authorities, in South America, in Spain, and in Rome, to stop these abuses. And we must, on the other hand, be able to place alongside any unfortunate evidences of human weakness the splendid record of

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[1] *Following the Conquistadores: Up the Orinoco and Down the Magdalena, Along the Andes and Down the Amazon, Through South America's Southland.* New York, 1910-16, 3 vols.

achievement that makes these lapses pale into insignificance. We must know, for instance, that on the one hand the original allotments of land and Indians to the monasteries had grown in economic value with the development of the country, and that the wealth they procured caused worldly-minded parents to urge their sons into the religious Orders for the purpose of securing a good living; and on the other, that English aggression very often disturbed clerical pursuits. We should know that during the first part of the eighteenth century, the time dealt with by the *Noticias*, the accession of the Bourbons to the Spanish throne gave England a new chance for open war with Spain; that after the treaty of Utrecht, in 1713, England secured from the Spain the asiento giving her the exclusive right to the slave trade with the Spanish colonies; that the presence of slave ships gave rise to a contraband trade which imperilled Spain's commercial monopoly; that English pirates preyed on Spanish trade with the colonies and rendered communication with Europe more difficult; that the clergy of Peru were, in 1709, drafted into the army for the unclerical occupation of checking piracy; that several times during this period, political necessities made the Bishops and Archbishops of Peru assume the vice-regal office, to the detriment of their purely spiritual functions. We should know that the first accurate map of the Amazon was published at this time by the indefatigable Bohemian Jesuit, Padre Fritz; that earnest zeal for learning had just secured from Philip V permission to create the University of Caracas; that if the University of Lima had suffered a temporary decline, the Jesuit Colleges had more than made up for the dimming of its prestige—and this at the very time (1740) when George Whitefield's *Journal* said, in comparing Harvard College with Oxford and Cambridge: "It is not far superior to our universities in piety and true godliness. Tutors neglect to pray with and examine the hearts of their pupils. Discipline is at a low ebb. Bad books are become fashionable among them." We should know that there is no more glowing tribute to the high character of the Jesuits and their work anywhere than is contained in the *Noticias Secretas* in the very chapter (Part 2, ch. viii) which denounces clerical abuses most vehemently; that their missions at this time among the Maynas were doing as signal a service as were their better-known Reductions of Paraguay; that if these latter were suffering it was not from lack of zeal, but from the treacherous onslaughts of the usurper Antequera (1720-31), who was determined to wreck the Reductions and have the Jesuits expelled. We should know that the sacrilegious theft of a ciborium from a church in Lima (January, 1711) caused intense indignation "in this period of increasing religious devotion," as it is called by a modern writer who, neglecting his science of chronology, in another chapter describes religion at its very lowest ebb at this very time. If the Gospels related nothing but the treason of Judas, we would hardly be expected to have a high opinion of the college of Apostles.

These are a few random facts, and not at all the most striking which a study of South American History reveals. There is no lack of material for that study. There are hundreds, even thousands, of books accessible to students here in the United States who wish to learn the truth about South America. Spain has been generous, just and intelligent, in her preservation and publication

of these sources, and many of the South American countries have ably seconded her efforts to arrive at a true history of South America. We owe it to the cause of truth to weave these materials into a history, in English, of the Church in South America, and a study of it should be a feature of the history work in our Catholic colleges. For colonial South America, such studies should treat of the ecclesiastical system; the Royal Patronage; the erection of Sees; the appointment of prelates; the parishes and pastors; the sources and amount of revenues; the missionaries and their activities; the monasteries; the literary and scientific work of the friars; the hospitals, asylums and other works of charity; the development of printing and other useful arts; the means of education—universities, colleges and primary schools; the relation of the Church to the various systems of Indian serfdom; the Inquisition. Under the Republics, the history of the Church presents a new set of problems and requires a separate study.

If "brother goeth to law with brother, and that before unbelievers," there is small chance for justice. We have seen our South American neighbors through the eyes of prejudice long enough. If one would do justice to the history of the Church in South America, his blood should be warmed by the Faith, and not chilled by four centuries of heresy. The non-Catholic historian may try as he pleases—witness Cunningham-Grahame—to be fair to the Church: his heresy clouds understanding sympathy in his perspective, and he fails. The Catholic student has, by inheritance, this power of appreciation: his task and his materials lie before him.

JOHN F. O'HARA, C.S.C.

III

CHARLES G. HERBERMANN

Among the many Germans who sought their fortunes in the United States towards the middle of the last century was Mr. George Herbermann, of Glandorf, Hanover, and his wife Elizabeth (*née* Stipp) who was born at Osnabrueck. Mr. Herbermann had been trained by his father for the tobacco business, but when, in 1839, he sought to establish himself as a tobacconist in his native place, the government of Hanover refused him permission. He next applied for a similar concession in Prussia, where his cousin was the Burgomaster of Saerbeck in Westphalia. Relying upon the latter's promises, he purchased in this little Westphalian hamlet a new and commodious house in which to start his factory. But the Burgomaster failed to induce the Prussian government to show Mr. Herbermann more favor than Hanover had done, and a few weeks before his marriage the bridegroom tobacconist was informed that he must turn his business energies in other directions. The young man had to bow to necessity. Having bought the house at Saerbeck, he settled there and started a country store. He married Elizabeth Stipp on the 19th of April, 1839. Her father and his ancestors for several generations had been in the fiscal service of the government, and were related to many prominent burghers of the old episcopal city, Muenster, such as the banker, Breusing, one of whose relatives founded the New York music store now owned by Schirmer.

One of the results of Mr. George Herbermann's settlement in Saerbeck was that the subject of this sketch, Charles G. Herbermann, was born a Prussian and not a Hanoverian. He was the eldest child of his parents, having been born on December 8, 1840. He grew up in the little village, a sturdy boy with a strong leaning to learning and study. He was not yet five years of age when he was placed at the village school in Saerbeck, taught at the time by a young clergyman, Vicar Hermes, a nephew of the famous Bonn Professor. Like his uncle, the Vicar was a natural pedagogue and his pupil, Charles Herbermann, made rapid progress under his tuition. Having reached the highest class before he was nine, at his teacher's suggestion he began, along with two of his schoolmates, to study privately the elements of Latin. The worthy Vicar was delighted with his scholar's progress and hoped that before long he would distinguish himself at the Muenster Gymnasium.

Matters, however, were to take a very different turn. The father's business, after prospering for a while, gradually became dull. Mr. Herbermann used his utmost endeavors to infuse new life into the undertaking and his efforts were vigorously seconded by his wife, who had become a universal favorite among her new Westphalian countrymen. But it was up-hill work. Business grew more and more slack, and when the Revolution of 1848 among other effects produced a violent mercantile shake-up, the fate of the Herbermann enterprise was sealed. George Herbermann, to whom five children had been born, during his residence at Saerbeck, found it more and more difficult to make both ends meet, and wisely resolved to better his fortunes in the new world. It was a painful resolution, especially to his wife. Fortunately, he was able to sell his property, on which he realized enough to bring over his now numerous family and to keep a little reserve capital for the day of need.

On November 1, 1850, the emigrant family went aboard the good ship *Agnes* at Bremerhafen. The voyage was doomed to be long and distressing not only because it was tempestuous, but also because sickness and death awaited the emigrants. Mrs. Herbermann was an invalid from the day she went on board of the *Agnes* to the day she disembarked. One child was born and two died before the snow-clad woods of Staten Island bade the Westphalian wanderers welcome on January 21, 1851. The family, besides the father and mother, consisted of Charles, Mary and Frederick.

The first care of George Herbermann, after providing a modest home for his family and securing a far from lucrative position, was to choose a school for his children. He sent them to the parochial school of St. Alphonsus in Thompson Street, where German was taught as well as English. Among the pupils of the school were the children of Mrs. Uhl, and of Noll, the violinist. Here Charles Herbermann remained till April 17, 1853, when he was matriculated as a student at the College of St. Francis Xavier in Fifteenth Street. Here he resumed his classical studies which had been so painfully interrupted, and his record shows that he was both a diligent and a successful student. His degree of Bachelor of Arts he received from St. John's College, Fordham, in July, 1858. The young man's inclinations drew him towards a legal career, but financial circumstances did not permit

his father to gratify the son's wishes. Though ill-fortune no longer frowned on the family, she forbade all expensive ambitions. So the young graduate put aside his legal aspirations and became an instructor at his Alma Mater in September 1858. For eleven years he remained at St. Francis Xavier's, teaching and studying. He taught not only German, English and French, but also mathematics and the classics, and he counted among his scholars such men as the Right Rev. Msgr. Edwards, Mr. John D. Crimmins, the late Coroner Messmer, Dock-Commissioner Phelan, and the President of the Garfield Bank, Mr. William H. Gelshenan, not to speak of many other successful business men. His leisure time was taken up with the study of the classics and of philosophy for both of which, as well as for mathematics and science, he had a strongly pronounced taste. At the same time a powerful baritone voice, the musical quality of which he had inherited from his mother, led the young teacher to bestow no little attention on music. He became a close friend of Mr. William Berge at that time one of the leading organists of the city, joined the choir of St. Francis Xavier's Church, and at times sang with the Mendelssohn Union, a flourishing musical organization, which, among other achievements, successfully produced Beethoven's Ninth Symphony under the direction of Theodore Thomas. Amid these employments, scientific and asthetic, the time passed by quickly and agreeably.

At home, also, affairs had taken a decided turn for the better. In 1861, the initial year of the Civil War, George Herbermann bought out his employer, Mr. Mabbett, an old New York produce and commission merchant of Dutch descent, and began his career as a New York merchant. Though the financial troubles caused by the outbreak of the war did not fail to worry the new commission merchant, he and his second son, Frederick, successfully overcame all difficulties. Year after year the business became more prosperous, and the scrupulous honesty of the old Hanoverian gained the universal respect of his fellow merchants. When, in 1898, death closed the eyes of George Herbermann, he could look back on thirty-three years of honorable activity in New York and there existed no produce commission business more trusted and more respected than his. It passed into the hands of his two younger sons, Frederick D. and Alexander J. After the death of the former, in 1900, it was conducted by the youngest son, Alexander, under the firm name of George Herbermann's Son, until the latter's death in 1914.

Charles Herbermann had derived no little satisfaction from his father's success. He took the greatest interest in the progress of the business and helped his father as far as it lay in his power. His position at St. Francis Xavier's, if not brilliant, was pleasant and offered many advantages. He made friends, not only among the Jesuit Fathers, but among his old students, the graduates of St. Francis Xavier's College and other rising men. Prominent among these were the Jesuits, Rev. Charles H. de Luynes and Joseph Shea, and, moreover, Charles Anthony Goessman, Professor of Chemistry at Amherst Agricultural College, and Prof. Francis E. Engelhardt, chemical inspector of the city of Syracuse. The years thus flew by contentedly and happily and the young man gradually acquired more and more reputation as a scholar and

teacher. This is shown by the fact that, even in the early sixties, he became the private instructor of young Nicholas Fish, the son of Ex-Governor Fish of New York, who was subsequently to become Gen. Grant's Secretary of State.

In 1869 died Dr. John Jason Owen, Professor of the Classics in the College of the city of New York. The Board of Trustees decided to divide the old department of Classical Literature, erecting in its stead the two chairs, of Latin Language and Literature and that of Greek Language and Literature. Dr. Herbermann was appointed to the former chair and left his Alma Mater on October 29, 1869. On November 1 he began his work at the College of the City of New York, a work which from the beginning enlisted all his sympathies and his energies. Not only had the young professor reconciled himself to the teaching profession, but he had become an enthusiastic pedagogue. At the City College, of which Gen. Alexander S. Webb was President at the time, he met with a very cordial reception both by the Faculty and the students. Although he was the youngest member of the Faculty, having not yet reached his twenty-ninth year, his colleagues, mostly elderly men, welcomed him most courteously and he found the boys a body of earnest and intelligent students. The new professor went at his work vigorously and soon won the confidence of all. Class after class passed through his hands, the Latin curriculum was expanded to meet the desires of the Alumni, and new courses were established. His work became from year to year more congenial. In fact, though in the course of time his energies were directed in various directions, he has always regarded his professorial career as his chief life work. A passionate lover of books, his appointment, in 1873, as librarian of the College, while it increased his work, also increased the pleasures of his collegiate life. He reorganized the library soon after his appointment; he carefully watched over the selection of the books so that very soon, although the average income of the library was only $1,200 per annum, it contained about 40,000 volumes, very few of which would be considered superfluous. A man of catholic tastes and interested in every branch of literature, science and art, all departments of learning benefited equally by his watchfulness and care; and while, naturally, the bulk of the books are English, the shelves of the library also contain the masterpieces of belletristic, historical and scientific literature of continental Europe, and the most important American and European periodicals on every branch of science and art.

Three years after his call to the City College, Prof. Herbermann became engaged to Miss Mary Teresa Dieter. She was a native of Baltimore and of German extraction, well educated, gentle and ladylike. They were married on July 5, 1873. Unfortunately his wedded happiness was to be of short duration. After presenting him with two little daughters, she was carried off after a brief illness when her second child was eleven days old. Her death was a stunning blow to her young husband. But his duty to his two little orphans roused him from his grief, and henceforth he devoted himself to the affectionate care of his two little girls. Never neglecting his college work, he became the playmate of the little ones in his leisure hours. In the year 1880

he was married a second time to Miss Elizabeth Schoeb, a native of Marburg in Hesse, who affectionately brought up his children and was herself the mother of seven children. Prof. Herbermann's married life, in spite of repeated and severe trials, were days full of happiness. Mutual love sweetened every day and every hour and his children grew up not only clever and bright and full of accomplishments, but also affectionate and devoted to their father. When, in 1898, his second wife was unexpectedly taken away from him by death, his eldest living daughter, by his first wife, though little more than seventeen years old, undertook the management of the household and brought up her little brothers and sisters, whose ages ranged from three days to twelve years.

In spite of his domestic sorrows, Prof. Herbermann led an active life inside and outside of the City College. In 1878 he was chosen President of the Catholic Club, then called the Xavier Union, where his popularity contributed greatly to the growth of the club.

In 1879, Harper's published his first literary venture, a little volume entitled *Business Life in Ancient Rome*. It met with a favorable reception as may be inferred from the fact that it was pirated both in England and Australia. In 1886 he edited for the Appletons an edition of Sallust's *Bellum Jugurthinum* and in 1890 he published an annotated edition of the *Bellum Catalinae*. At the same time he published, in various periodicals, scholarly papers on oriental and Greek education, on medieval history, and translated Torfason's history of Vinland from the Latin for Dr. Gilmary Shea's *Catholic Historical Magazine*.

In 1898, he was elected President of the United States Catholic Historical Society and became the Editor of the *Historical Records and Studies* as well as of the series of monographs on American history. Among these monographs we may mention: *The Unpublished Letters of Charles Carroll of Carrollton* (1902); Thebaud's *Forty Years in the United States;* the facsimile edition of Waldseemüller's *Cosmographiae Introductio* with a translation and a facsimile of his map of the world, the first map on which the name America occurred (1907); *The Diary of a Trip to the United States in the Year* 1883 by Lord Russell of Killowen.

In January, 1905, Prof. Herbermann was offered the Editorship-in-Chief of *The Catholic Encyclopedia*. Thanks to his ceaseless energy and scholarship, as well as to the efficiency and diligence of his fellow editors, comprising the Rector of the Catholic University at Washington, Bishop Thomas J. Shahan, D.D., Rev. Dr. Edward A. Pace, Professor of Philosophy in the same institution, the Rev. John J. Wynne, S.J., and Dr. Condé B. Pallen, who have for many years been well-known and successful publicists, the *Encyclopedia* has not only met with a warm welcome on all sides, but it has also received the approval of scholars of many nations and of the various religious denominations.

Prof. Herbermann, in the course of his long career, has been the recipient of many honors, academic and otherwise. He has repeatedly been the President of the Alumni Association of his Alma Mater. Besides the degree of Ph.D. to which he was promoted at the College of St. Francis Xavier, in 1865, he received the honorary degrees of LL.D. at St. Francis Xavier's in 1882, of Litt.D. at

Holy Cross College, Worcester, Mass., in 1906, the same degree from the Catholic University, in 1915, and the Laetare Medal from Notre Dame University, in 1913. He has been elected a member of the American Geographical and Historical Societies. In October, 1909, the Supreme Pontiff, Pius X, in consideration of his literary and historical work, conferred on him the Knighthood of the Order of St. Gregory. With the other editors of the *Catholic Encyclopedia*, he received from the same Pope the Decoration Pro Ecclesia et Pontifice, in 1913.

Prof. Herbermann attained to the venerable age of seventy-six, vigorous, active and industrious. Unfortunately, his labors had seriously impaired his eyesight about ten years ago. Thanks to the thorough education he had given his children, he was able to continue, with their cooperation, the most important literary work of his life, the *Catholic Encyclopedia*.

It speaks volumes for the respect he had won from the pupils of the City College, as well as for the good discipline maintained there, that he could continue teaching for so many years, in spite of his blindness, without the slightest disorder among his hearers.

In January, 1915, he resigned his active work as professor and was made Emeritus. He had thus rounded out fifty-six years of teaching, eleven at St. Francis Xavier's, and forty-five at the College of the City of New York.

His last months were spent in preparing for the *Historical Records and Studies* some sketches of his earliest professors, with whom he was afterwards associated as teacher at St. Francis Xavier's. In these sketches he has left us, unawares, the secret of the influence which first developed in him a love of learning and study.

His end came whilst he was actually engaged in these reminiscences. He died at his home on Convent Avenue, New York, on August 24, 1916. He was buried from his Parish Church, Our Lady of Lourdes. His obsequies were attended by many of his former pupils, now notable in public life, and also by prominent educators of the State and of the city. Numerous testimonials to his scholarship and to his exceptional merit as professor and citizen were received by his children.

Few men were so blessed as Dr. Herbermann in those who survive him. In his home he was patriarchal in manner. His three sons and four daughters made a family circle into which it was always delightful to enter.

L. H.

DOCUMENTS

THE FIRST EPISCOPAL VISITATION IN THE UNITED STATES[1]
(1606)

A. G. I. 54–3–1 Simancas, Eclesiastico, Audiencia de Santo Domingo.—Cartas y expedientes de los obispos de la isla de Cuba vistos en el consejo desde el año de 1539 á 1674

Carta del obispo de cuba para su magestad en su real consejo.—Florida a su magestad. . . . —1606.—El obispo de Cuba 24 de Junio.—En 21 de febrero 1607.—Vista y decretada dentro. Obispo de Cuba.

1. *Ysla de Cuba.*
Hacimiento de gracias por auer imbiado su magestad armada real para ebitar los resgates por ser el medio vnico para este efecto. *No ay que responder.*

Señor: Ante todas cosas no puedo dexar de dar a vuestra magestad muchas gracias e infinitas a la magestad diuina que puso en corazon a vuestra magestad de que nos hiciese tanta merçed de mandar ahuyentar con su poderosa mano a los erexes piratas enemigos de dios nuestro señor y de vuestra magestad que tan ocupadas han tenido todas estas costas puertos y nauegaçiones procurando Señorearse de todos los puertos y pasos pues segun me an informado y escrito a imbiado vuestra magestad Armada Real para el efecto. La qual no habra dexado de tener buena marcha como yo espero y deseo porque al fin Dios es justo y a de voluer por esta causa por ser suya propia.

Muchas son y muy grandes las obligaçiones que los capellanes de vuestra magestad tenemos de encomendar a Dios a vuestra magestad cada dia en nuestros sacrifiçios y oraciones como de hecho lo haçemos yo y todo el clero en este obispado pero este benefiçio tan universal en estas partes es tan grande que el solo bastaba por total Causa aunque no ubiera otra desta antigua obligaçion porque a vuestra magestad çertifico que con este remedio de limpiar con armada real estas yndias y costas dellas que es El unico y no ay otro se habran redimido muchas vidas restauradose muchas haziendas y estorbadose a muchos el camino del ynfierno porque este mal trato de los resgates todos estos daños y otros muchos acarreaba, Lo qual todo agora çesara sin duda ninguna.

2 F. *Prouincias de la florida.*
Da parte el obispo a vuestra magestad de su venida a las Prouinçias de la florida y como escriuio luego que llego a sant agus tin por via de la habana y el motibo que tubo de açelerar su venida y del buen reçeuimiento que le hizo el gouernador çiudad y presidio.

Por uia de la Habana en un nauio que de aqui fue aquel puerto y entiendo alcansaria la flota escreui a vuestra magestad mi venida a estas Prouinçias luego que aqui llegue que fue mediado el mes de março por quaresma y la causa de auer açelerado mi venida dejando algunas cosas a que acudir de la obligaçion de mi ofiçio y en particular el sinodo Prouinçial que tenia echado para Sancti Spiritus Lugar ques esta en el riñon de la isla de cuba de que tanta neçesidad

[1]The editors of the CATHOLIC HISTORICAL REVIEW beg to acknowledge the courtesy of Dr. J. Franklin Jameson, editor of the *American Historical Review*, who sent them this document for publication. The translation has been made by the Rev. V. F. O'Daniel, O.P., whose article on Bishop Cabezas will be found in this issue.

tiene todo este obispado respecto de no se auer jamas hecho en el dicho sinodo que a sido causa de no auer modo de uiuir ni reforma de vida y costumbres ansi en los eclesiasticos como en los seglares por falta de constituçiones Sinodales que son la regla de bien viuir en lo que toca a lo espiritual y en las cosas a los espiritual anejas. dando cuenta juntamente de la puntualidad que tuvo el gouernador y capitan general por vuestra magestad Pedro de Ybarra en cumplir de su parte y mandar se hiçiese lo mesmo de parte desta çiudad y presidio como en todo y por todo se ha hecho muy cunplidamente la real cedula que conmigo traxe por la qual vuestra magestad manda sea reçeuido en estas Prouinçias como perlado dellas y que para el exerçiçio y la execuçion de mi ofiçio se me de todo el favor y ayuda neçesario.

3. *Florida.*
Pide el obispo que vuestra magestad mande ver su visita en su real consejo.

En lo tocante a mi visita y ofiçio no E perdido tiempo como vuestra magestad vera por el testimonio que ba con esta al qual me remito Suplicando a vuestra magestad sea seruido de mandarlo ver en su real consejo que conforme los trabajos an sido los gastos los peligros y quiebras de salud que en razon desto he tenido justo sera que a vuestra magestad le conste pues esto tendra en esta vida por premio de los pasados y de los que espero tener adelante en la vuelta esperando sobre todo el premio del señor en la otra vida.

4. *Florida.*
Da noticia el obispo a su magestad de como se le mostro la cedula real para entra la tierra adentro y en virtud della le fue pedido se hallase en la entrada.

Aqui me mostro el gouernador por vuestra magestad Pedro de Ybarra una cedula real por la qual vuestra magestad le da liçenzia para hazer una entrada que pretende La tierra adentro y en razon de encargarle vuestra magestad que los indios no reçiban detrimento y sean bien tratados me ha pedido Le aconpañe en esta jornada para que en este particular pueda dar mejor relaçion del entero cunplimiento de lo que vuestra magestad le manda y juntamente para çertificar a vuestra magestad de la neçesidad que podria auer de obreros hecho el descubrimiento desta viña del Señor que se pretende.

5. *Florida.*
Trata el obispo que conuiene haga la jor nada en estas prouin çias pretensa Pedro de Ybarra gouernador y capitan general por vuestra magestad porque no se dilate lo u no y lo otro por estar ynformado de lo que ay la tierra aden tro el dicho Pedro de ybarra y ser neçesario para la entrada la practica y experiençia en la soldadesca alegando lo que en razon desto a oydo en sant agustin.

De la persona de quien vuestra magestad a echado mano para hazer esta entrada que es el sobredicho Pedro de ybarra gouernador y capitan general por vuestra magestad en estas Prouinçias puedo dezir y çertificar a vuestra magestad que a sido muy asertada la elecçion de su persona para el efecto por las muchas veras y voluntad que en el e visto el tiempo que aqui e estado de asertar a seruir a vuestra magestad en esta impresa con muchas mas ventajas que otros muchos que para seruir a vuestra magestad en este caso se pueden ofreçer y por lo que en sant agustin me an informado.

Como es de la mucha disçiplina militar con que tiene inpuestos y bien disçiplinados los soldados deste presidio. Auer fortificado esta fuerça de vuestra magestad dando muestras de que esta muy adelante en materia de fortificaçiones y puesto la en defensa para poder tener nombre de tal que para su Capaçidad y en su tanto conforme A lo que la tierra pide esta lo que se puede desear y los cuerpos de guardia muy de otra suerte Segun se dize que antes estauan Auer reduçido las Prouinçias la

vuelta del Sur hasta las bocas de Miguel mora a la Ouidiençia de vuestra magestad La presa que por su industria y fuersa de aqueste presidio en esta costa Se tomo de françeses de que vuestra magestad entiendo esta ya informado. La qual fue de mucha consideraçion porque viendo los yndios destas Prouinçias que los nuestros auian venzido a los enemigos Les a pareçido que no ay naçion que pueda mas que la española y ansi temen este presidio mucho mas que de antes. Lo quall es fuersa a meterse por las puertas de los Españoles profesando su amistad, tener la gente de guerra en la ouidiençia con justo respeto de que las merçedes que de algunos dias a esta parte an reçeuido do vuestra magestad entienden an sido echas apetiçion de su gouernador y capitan general Pedro de Ybarra, la traza que en la disposiçion de las cosas y casos de guerra y soldadesca tiene que siendo en numero pocos los soldados de seruiçio deste presidio por ser muchos impedidos y otros viejos y estar algunas plazas Ocupadas con saçerdotes y religiosos, da a entender conforme a la ostentaçion y rostro que a estas Prouinçias y a los enemigos que se Ofreçen por la mar haze que tiene aun mas del numero mucho de las trecientas plazas que vuestra magestad manda que aya, vsando de ardides y trazas para conservase en esta opinion en el meter de las guardias y inbiar algunos soldados La tierra Adentro y otras diligençias de que se aprouecha a la usança de flandes segun dizen los soldados dispuestas conforme a lo de aca, y ansi al real seruiçio de vuestra magestad conbendria mucho mandar se pongan los medios neçesarios que a vuestra magestad se le an pedido en su tiempo sin los quales no se podra conseguir este intento.

6. *Florida.*
Alega el obispo cuanto conbiene que se haga esta entrada y conquista dando para ello las raçones y causas.

Yo me E procurado con çelo del seruicio de Dios primeramente y de vuestra magestad ynformar por muchas vias de lo que se puede esperar de aquesta entrada pretensa y E hallado por mi cuenta que conuiene a la real grandeza de vuestra magestad el atender estas reales colunas que pues se dize tanto desta tierra adentro que a llegado la voz a oidos de françia y de ingalaterra y se apretendido como a vuestra magestad aqui me an certificado le consta poner las colunas de francia en donde es justo se ensanchen las de vuestra magestad de creer es debe de ser mucho o algo lo que ay y aunque no fuera otro el interes que desta entrada se podia sacar sino sauer de veras y de una vez lo que ay pareçe ser digna esta impresa de un Rey tan catolico como vuestra magestad Lo es por el seguro çierto destos yndios que ay actualmente catolicos y de los españoles que aqui siruen los quales tendrian con esto Las espaldas seguras en caso de neçesidad o estarian çiertos de su poco seguro a vuestra magestad conforme me a çertificado el gouernador Pedro de Ybarra cuesta Esto muy poco por ser Viaxe de tres meses el decubrimiento y poder los soldados que se lleuasen sacarse deste presidio por tiempo de hybierno cuando no ay temor de enemigos por la mar y en el viaxe los soldados podrian gastar poco mas de lo que gastaran en el presidio que esta Es la traza que el gouernador de vuestra magestad me a comunicado tiene, cuanto mas que desta entrada y descubrimiento podra estar cierto vuestro magestad que se puede seguir gran estençion en la fee. y aumento de fieles lo qual todo es ganar vuestra magestad almas para el çielo y obligarnos Vuestra Magestad a sus seruidores que digamos lo que al seruiçio de vuestra magestad conuiene hazer en esta tierra no auiendo de por medio esta pretençion dicha.

Que se le agradeza mucho el auer ydo a la florida y hecho la visita y lo demas que dize y que en quanto a la entrada que dize la tierra adentro a descubrir que no conuiene que desampare su yglesia si no que se este en ella.

En razon de lo que en esta materia muchos me an dicho y me an afirmado como Vera vuestra magestad en particular por una relaçion que Va con Esta de los oficiales reales condeçendiendo con la petiçion arriua dicha del dicho gouernador y capitan general por vuestra magestad Pedro de Ybarra me detendre algun tiempo el que baste para Esperar la Resoluçion que de vuestra magestad por horas me dizen aqui se aguarda.

7. *Florida.*
Ofreçese el obispo a seruir a vuestra magestad a su costa en el descubrimiento que se pretende y a dicho de estas Prouinçias mandandole vuestra magestad venir de la ysla de cuba si se vbiere ido de la florida cuando llegaren los despachos de vuestra magestad para el efecto y conuiniere al real seruiçio de vuestra magestad que venga en la forma que mas al real seruiçio conuenga.

Mi deseo es asertar A seruir a vuestra magestad y que se ofresca ocasion donde muestre esta voluntad si esta dicha fuere ocasion bastante y a vuestra magestad le pareçiere conuiene a su real seruiçio que yo me halle En ella desde luego me ofresco y cuando caso sea que los recaudos de vuestra magestad vengan y no me hallen aqui en santagustin estare sin falta prestandome Dios la vida y dandome buen viaxe en la ysla de cuba de donde mandandome vuestra magestad bendre con mucha Voluntad dentro de ocho o diez dias con mi persona casa y hazienda trayendo conmigo Algunas cosas, que se seran de prouecho para la jornada como es abundançia de carne y algunos caballos que por ser la tierra adentro segun me an informado llana serian de mucha consideraçion enpleando mi posible en esto el qual con la persona Ofresco a vuestra magestad para esto y para todo lo demas que al seruiçio de vuestra magestad se ofreçiere.

8. Da relaçion el obispo del portador y pide se informe vuestra magestad del por ser persona de credito.
No ay que responder.

El portador desta es el Padre francisco Puebla Prouisor que a sido muchas vezes y visitador en este obispado por mi antecesor y por exerçer por mi nombramiento este ofiçio en la çiudad de santiago de cuba y por sus buenas partes le señale por uno de quatro que puse en aquella catedral conforme a una cedula real que tengo en que me manda vuestra magestad siruan aquella iglesia quatro clerigos benemeritos los que yo pusiere en defeto de no haber persona presentada por vuestra magestad en su real consejo. El qual dara a vuestra magestad entera relaçion de las diligençias que serca de aueriguaçion desta entrada e hecho en razon de que a vuestra magestad no se le hagan gastos escusados en estos tienpos, es testigo de vista de lo que ha pasado en estas prouinçias y pasa en la ysla y çiudad de Cuba y de lo que en estas partes se padece por no tener quien en esa corte de notiçia a vuestra magestad de cosas que al seruiçio de Dios conuienen y al de vuestra magestad de las quales como persona de credito podra ynformar a vuestra magestad siendo vuestra magestad seruido. . . . . .

24 *F. En san agustin de la florida.*—
Pide el obispo a vuestra magestad que los diezmos que valdran quatrocientos ducados se repartan entre los dos clerigos cura y su quoajutor capellan de la fuersa y fabrica de la yglesia y hospital y sacristan señalando estipendio congruente a los dos curas y al sacristan y mandando vuestra mages-

En sant Agustin valen los diezmos poco mas de quatroçientos ducados La yglesia parroquial la qual çertifico a vuestra magestad es muy buena para ser de madera y tazamanil es pauperrima y tanto que para su fabrica ni aun para vna vela tiene y El hospital que es tanbien muy bien acabado no tiene cosa ninguna sino es la limosna que da la pobre gente que espera parar en el. Vuestra magestad se sirua de que los diezmos se repartan de suerte que quepa parte a la fabrica

tad suplir de su real caja lo que de los diezmos les faltare a su estipendio y dejando el derecho a saluo adelante al obispo mesa capitular y escusado pues subiendo los diezmos y auiendo para todos sera justo todos gosemos de los diezmos.

Juntese con lo que el gouernador a escrito en esto y lo proueydo en ello y traigase al consejo.

de la yglesia y al hospital y a los dos curas y beneficiado sinple mandando Suplir vuestra magestad Lo que al estipendio destos ministros señalado les faltare de la parte que se les adjudicare de los diezmos y al sacristan que eso fuere pues no se escusa que le aya en esta parroquial. Supplico a vuestra magestad se sirua de que se le señale vn tanto porque el que lo a sido hasta aqui por justiçia le ha sacado esta çiudad y presidio las ordenes y ansi atento mereçia premio por su trabajo y era auil y sufiçiente para ser ecleçiatico le ordene obligandole al seruiçio desta yglesia como de antes hasta que reciba de vuestra magestad la merçed que de todos los sacristanes de las parroquiales de la ysla de Cuba reçiben.

25. A la camara de los diezmos. En san agustin.—

Da la razon el obispo porque no se conuenga lo que piden los padres de sant françisco que es aquel curato.

Juntese con lo que el gouernador a escrito en esto y tambien con lo que los frailes an escrito y traigase al consejo.

Anme aduertido que estos padres de san francisco an pedido a vuestra magestad este curato y Capellania alegando costumbre por auerle seruido aqui algunos años un padre de su habito se dezir a vuestra magestad que mi anteçesor con ser del habito no quiso que religioso fuere aqui curani capellan por algunos inconvinientes entre los quales no era el menor seruir quando querian y dejallo cuando se les antojaba. Sin que el obispo ni gouernador les pudiese yr a la mano por aprouecharse en semejantes ocasiones cuando les pareçe de sus brebas y yo por las cosas que E visto digo que no me atreueria a entregalles aqui el curato sino es que vuestra magestad precisamente me lo mandase pues vn solo religioso me a dado aqui mas que entender para acabar con el que ocupase una doctrina pues vuestra magestad a eso le ynbiaba y auia inconuinientes de no hazerllo que todas Las Prouinçias juntas y con todo no e sido poderoso a salir con esto ni a conponello en razon de las pesadumbres que aqui an tenido estos padres con el gobernador de vuestra magestad de que entiendo el gouernador habra dado a vuestra magestad noticia.

26 *F. En sant Agustin.*

Da parte el obispo a vuestra magestad como no fue posible acabar con un religioso particular de los que vinieron para las doctrinas que fuese alla lo qual fue causa de gran dis turbio.

Que se de noticia de todo esto al nuevo comisario general, (una rubrica) y entreguese al señor don tomas a quien se cometio.

Toda la uisita se acauara con mucho gusto con mucha paz mucha quietud todas Las pesadumbres tuvieran fin con solo un religioso que aqui predicaba algunas veces se fuera a una dotrina y con pedirselo yo a los oficiales reales de vuestra magestad y mandarselo al padre que tenian por presidente no se pudo acabar con el diziendo que era desonor suyo inbiarle a las dotrinas y diziendo que a vuestra magestad se le auian pedido los frailes para eso al cabo a todos nos gasto la cortezia y ami me a forzado a mandar el notario me de Vn testimonio para que vaya con esta el qual suplico a vuestra magestad mande ber probeyendo de remedio para adelante

porque mi intento no es formar queja destos padres sino procurar que vuestra magestad con su poderosa mano remedie lo que yo no E podido con mi poco caudal.

27. Enuiose.
Las prouinçias de la florida.
Da notiçia a vuestra magestad el obispo de como los padres de sant francisco tienen por opinion que el Pontifice les ha dado la investidura de la juridiçion de lo espiritual y temporal que es causa total para jamas tener paz con los gouernadores si vuestra magestad no manda a cada vno lo que a de hazer.

Estos padres tienen por opinion el papa les ha dado. La inuestidura destas dotrinas y Prouincias ansi en lo espiritual como en lo temporal por manera que a su cuenta son gouernadores y obispos de sus dotrinas sin que otro que ellos se pueda entremeter en su juridicion porque la llaman omnimoda De aqui a nasido muchas pesadumbres y nazeran inconuinientes mentres vuestra magestad no mandare declarar lo que es de cada uno y a cada vno perteneçe. Certifico a vuestra magestad que en una dotrina proponiendo yo delante del tesorero de vuestra magestad por la Lengua a los indios La obligacion que tenian de tener buen coraçon con vuestra magestad vsando destos terminos por ser lenguaje suyo por el poco prouecho que dellos se sacaua y el mucho gasto que vuestra magestad hazia en estas Prouincias por solo que se conseruasen en la fee y que se les enseñase el camino del çielo diziendoles juntamente que por solo este fin me auia mandado vuestra magestad Venir de tan lejos a dalles el Sacramento de la confirmaçion y que por vuestra magestad Venia yo y aquellos padres a dotrinalles y que antes de pasar la platica delante me dixo el religioso de aquel partido estas palabras. Aqui podra vuestra señoria proponer eso pero en las demas dotrinas no se lo consentiran a vuestra señoria los demas religiosos. A lo qual con algun genero de colera el tesorero y yo le respondimos que por el mesmo caso se auia de proponer aquella platica en las casas comunes y en la yglesia con mas veras que hasta alli y ansi lo hizimos en las demas dotrinas aunque no hubo religioso que de alli adelante replicase sobre esto.

28 *F. Las prouinçias de la florida.*
Pide el obispo a vuestra magestad se señale a los religiosos el modo de proceder con los indios.

En descargo de mi conçiencia digo que en la tierra adentro me informo un religioso que la muerte de los religiosos se auia causado por auer castigado a vn casique vn fraile por una flaqueza de topalle con una yndia Siendo el castigo no con la prudenzia que se debia sino con la publicidad que se pudiere escusar mostrando en esto su poder y ansi vuestra magestad se sirba de acortarle la mano para que no vengan a semejantes excesos y callo otras muchas causas que supe por tocar en el onor de aquel santo habito.

29 *F. Las prouinçias de la florida.*
Representa el obispo a su magestad como testigo de vista los grandes trabajos que pasan los religiosos dotrineros.

El trabajo y miserias que padeçen en las dotrinas es muy grande y es mucho de agradeçer a los religiosos que aqui an trabajado el fruto que an hecho en algunas dotrinas que yo E uisto porque sin duda que comen con dolor el pan en ellas pero todo esto se desdora con inbiar los perlados desta religion a estas partes algunos religiosos moços sin experiençia de trabajos y que les hierbe la sangre Los quales en lugar de seruir a Vuestra magestad y obligar de su parte a que todos pidamos el premio para los demas nos obligan a que no tengamos ojos aun para belles segun se descuidan en sus obligaçiones.

30 F. *Las prouinçias de la florida.* Pide el obispo a vuestra magestad que los religiosos que an de venir a estas Prouinçias no sean moços ni de estas partes sino viejos mas que moços y de españa hechos a trabajos mas humildes que letrados.

En estas Prouincias los religiosos que conuienen son los que llegan a los quarenta y son mas humilides que letrados criados en esa bondad de España y curtidos en trabajos de su religion auiendo traido la talega como en las ordenes dizen acuestas y ansi en descargo de mi conçiençia digo que vuestra magestad no descarga la conçiençia dejando Venir de España religiosos moços sino es de muy aprobada virtud para dalles a estas dotrinas ni tampoco de nueva España porque estan hechos a aquella grosedad y trato y de aquellos indios mexicanos y ansi se desconsuelan luego en estas Prouinçias y desconsuelan a los que hallan en ellas y uno y otros toman por remedio a uezes hazer por donde los echen dellas.

33 F. *En san agustin de la florida.* Dize el obispo se padeze por estar serrados los puertos de la ysla de cuba pide a vuestra magestad lo remedie y que de baracoa y el cayo venga carne con la liuertad que hasta aqui.

Lo proueydo en la del go uernador açerca desto.

Aqui en Sant agustin E uisto se padeçen grandemente en materia de comida y tanta que aunque para mi plato no ha faltado gloria a Dios en mi casa la gente quitado que unos dias comieron de un poco de carne que conmigo traje para el efecto los demas dias todos son quaresmales con lo que esto topa lo dira a vuestra magestad mejor el portador que yo lo saure escreuir. Lo que puedo asegurar a vuestra magestad es que cuando de baracoa y del cayo lugares de Cuba auia puerto auierto para uenir a estas Prouincias los que viuian en estos lugares aunque cortos tenian pelo y gustaban de la viuienda y no se hazia falta a la habana aunque ubiese galeones y armadas y agora que con cedulas reales de vuestra magestad aun no se acaua el sacar carne de aquella ysla para estas Prouincias aca en sant agustin padecen y se quejan los soldados y alla Los pobres estan desmedrados y me fuerzan con cartas a que pida a vuestra magestad el remedio de una parte y de otra.

34 F. *En la florida.* Pide el obispo a vuestra magestad salgan de aquel presidio los soldados casados ausentes de sus mugeres o que las traigan alli por que por ser presidio no ha querido tratar desto hasta dar parte a vuestra magestad.

Auisese desto al gouernador para que en aquella conformidad execute el no permitir que dejen los casados estar sin sus mugeres.

En este presidio E hallado alguna gente casada que a años que no hazen vida con sus mugeres y en razon de ser presidio de vuestra magestad no les he compelido a que traigan sus mugeres por ser pobres soldados o que vayan a hazer vida maridable con sus mugeres por ser algunos de inportançia para el presidio. Lo mesmo hize en el presidio de la habana por el mesmo respecto con algunos soldados. Suplico a vuestra magestad se sirua de que se de orden como no viuan apartados de sus mugeres por la mejor traza que a vuestra magestad le pareçiere pues es seruiçio de Dios nuestro señor.

Los soldados deste presidio me an pedido suplique a vuestra magestad sea seruido que pues no tienen plaza a donde poder yr a comprar La comida vuestra magestad

por ser el Presidio Serrado se a de seruir de darles los bastimentos aqui al costo y costas que vuestra magestad tanbien se sirua de que no sean a su costa las mermas de los dichos soldados y por enterar a vuestra magestad mas y en razon de auerseme puesto en conçiençia pedi a los ofiçiales reales deste presidio me diesen una relacion que es la que va con esta.

35 *F.* Suplica a vuestra magestad el obispo mande ver la relacion que va con esta del tesorero real en razon de haber le pedido los soldados ynforme a vuestra magestad en conçiençia de lo que justamente piden çerca de la merçed que vues tra magestad les haze.

Informen el gouernador y offiçiales.

Lo que puedo dezir con verdad que son los soldados mas humildes mas bien mandados mas pobres y para mas que hay en toda la soldadesca que vuestra magestad tiene en estas partes y que mereçen toda la merçed que vuestra magestad les ha hecho y la que agora piden mucho mas y esto siento en Dios y en conçiençia y todo lo que en esta Carta ba.

37 *F. En sant Agustin.*

Pide el obispo que el cura visente freire de andrada y el capellan del fuerte vuestra magestad les admita a la presentaçion conforme al patronazgo real pues estan puestos por el obispo a petiçion del dicho gouernador Pedro de ybarra

A la Camara Remitiose.

Yo traje conmigo dos clerigos a mi costa para que el vno ocupase el lugar del Padre Ricardo cura que aqui murio y el otro para que enseñase a muchos hijos de vecinos que ay aqui en sant agustin y siruiese la fuersa y ayudase al cura y esto a peticçion de Pedro de ybarra gouernador y capitan general por vuestra magestad y ansi ocupan estos dos puestos el padre visente freire de andrada y el padre manuel gudiño a años que siruen Curatos y por falta de esperiençia a lo menos el cura por auer veinte años que lo es no dejara de asertar y ansi vuestra magestad se sirba de hazerle merçed que para venir a estos puestos y dejar lo que en la ysla de Cuba tenia certifico a vuestra magestad que fue menester prometerles mas de lo que quizas aca se pueda cumplir segun E uisto verdad que sea que no solo uno pero aun dos traia para ver y es tanta la pobresa de la tierra que visto no se podian sustentar Los voluere conmigo dejando estos dos clerigos arriba dichos.

38 *F. En san agustin.*

Pide el obispo a vuestra magestad se sirba de mandar darsalario a quien alli enseñe a los hijos de Vezinos la gramatica.

Informe el gouernador y si el capellan del presidio podria hazer esto y que est[i]pendio se le podria dar.

Obra seria de vuestra magestad el hazer limosna a los criollos que aqui se crian que es cierto son muy abiles y Los crian los padres con mucha sujecion neçesidad de mandar dar orden como uviese aqui un preceptor que leyese porque auiendo ahorraria vuestra magestad de traer religiosos de España y ocuparian estas doctrinas como jente que se auia criado con gajes de rey fuera de que son muy queridos entre los yndios en razon de ser nazidos en estas partes y criados con ellos.

Otra cosa no se me ofreçe de que dar parte a vuestra magestad por agora a quien suplico que si acaso alguna merçed mas de la que tengo la qual confieso no mereçer se me hiçiese sea en tierra firme pues a vuestra magestad le consta de mis suçesos quan contraria me es la mar con tanto nuestro señor la real persona de vuestra magestad guarde con mayor aumento de reinos y señorios para bien nuestro y defensa de la santa fe catolica fecha en sant agustin de la florida a 24 de Junio de 1606 años.

40 *F.* Pide a vuestra magestad el obispo que auiendole de ocupar en el seruiçio de vuestra magestad sea en tierra firme.

A la camara.

Menor capellan de vuestra magestad.

✠ Juan de las Cauezas,
Obispo de Cuba.

(*Translation*)

A. G. I. 54-3-1. Simancas, Ecclesiastico, Audiecnia de Santo Domingo.—Letters and Despatches of the Bishops of the Island of Cuba Considered in Royal Council from 1539 to 1674

Letter of the Bishop of Cuba to His Majesty in Royal Council.—Florida, to His Majesty. . . . —1606.—The Bishop of Cuba, 24 June.—On February 21, 1607.—Considered and Approved.—Bishop of Cuba.[1]

1. *Island of Cuba.*
Thanks to his Majesty for having sent the royal *armada* to avoid the ransom money; as the *armada* is the sole means to that end.
There is no reply to be given.

Sir: First of all I wish to extend to your Majesty many thanks (and infinite thanks to the Divine Majesty for putting it into your Majesty's heart) for showing us the great favor of commanding the use of your strong hand to drive away the heretical pirates, enemies alike of God our Saviour and your Majesty, who, by gaining the mastery over the harbors and gateways, have so held and occupied all these coasts, ports and seas; since, as I have been told and have learned through letters written me, your Majesty has sent the royal *armada* for that purpose. The *armada*, I hope and pray, will not fail to meet with success; for God is just and will surely take sides in this cause which is His own.

Many and great are the obligations which we chaplains of your Majesty are under to recommend your Majesty to God every day in our prayers and Masses; as, in fact, I and all the clergy of this diocese do. But such a universal benefit as this for these parts is so great that it alone would be a sufficient cause, though there had existed no other, to place this obligation upon us. For, I assure your Majesty that through the royal *armada*, which is the only means of clearing these Indies and their coasts, many lives will be rescued, many *haziendas* restored, and the gates of hell closed to many. For the curse of ransoms has brought on all these and many other evils. Without doubt all these will now cease.[2]

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[1] The document is certainly the earliest we have on the Church of the United States from the pen of any bishop who ever saw the country. Thus, apart from the reverence due it because of its age of more than three centuries, and apart from its great intrinsic value to the historian, it must possess a unique attraction for one interested in Catholic literature on the United States. As far as we have been able to ascertain, this is the first time the document has ever been published in any language. For the historical setting of the document, as also for the life of its writer, the Right Rev. John de las Cabezas de Altamirano, the reader is referred to the article on Bishop de las Cabezas published on pages 400—414 of this issue of the CATHOLIC HISTORICAL REVIEW. It is there shown conclusively that this prelate was the first bishop who ever trod the soil of our great American republic.

[2] The commerce between the islands of the West Indies themselves, and between them and Spain, had long been a rich prey for English and French pirates. The victims of these freebooters had frequently to pay heavy ransoms for their lives. From 1602 to 1604 the Spaniards in the West Indies scarcely dared to venture on the high seas. Their coast towns and seaside settlements were repeatedly sacked and burned by buccaneers. The vessels on which Pedro de Ybarra, Governor of Florida, came to America (about 1603), were captured and appropriated by Gilbert Giron, a French corsair and the passengers robbed, stripped of their clothing and placed in an isolated place on the coast of Cuba.

2 F. *Provinces of Florida.*
The Bishop reports his arrival in Florida to your Majesty; how he wrote, via Havana, soon after his arrival at St. Augustine, why he hastened his visitation, and the good reception accorded him by the Governor, the City and the Presidio.

Shortly after I reached this place, which was in the middle of March and during Lent, I wrote your Majesty about my arrival in these provinces. My letter was sent via Havana on a vessel which sailed from here for that port, and which I understood would overtake the fleet. I told you why I had hastened my coming, deferring several matters which it was the duty of my office to attend to—especially the provincial synod that was scheduled to be held in Espiritu Santo, a city in the center of the Island of Cuba, and of which this whole diocese stands in great need, as such a synod has never been held in it. This has been the cause of there not being either a *modus vivendi* or a reform of life and customs, whether among the clergy or the laity, in default of synodical constitutions which are the norm of right-living in that which regards the spiritual or things pertaining to the spiritual. At the same time I gave an account of the promptness with which your Majesty's Governor and Captain General, Pedro de Ybarra, executed on his part (and commanded that the same be done on the part of the City and Presidio, as he had done wholly and to the letter) the royal *cedula* which I brought with me, and by which your Majesty commanded that I should be received in these parts as their Prelate; and that in the functions and performance of my office I should be given all necessary support and assistance.

3. Florida.
The Bishop requests that your Majesty order his visitation be considered in royal council.

In regard to my visitation and office I have lost no time, as your Majesty will see from the testimony which accompanies this letter, and to which I refer you, supplicating your Majesty to have the goodness to command it to be considered in royal council, whose business it is to submit the labors, expenditures and perils I have undergone, and the loss of health I have suffered, by reason of my visitation. It is just that these things should be known to your Majesty. Then they will tend to a reward in this life for past labors, and for those which I may still accomplish on my return; while I hope, above all things, for a recompense from God in the life that is to come.

4. Florida.
The Bishop gives notice to your Majesty of how he [the Governor] showed him the royal *cedula* for going into the interior, and in virtue of this requested him to accompany the expedition.

Your Majesty's Governor here, Pedro de Ybarra, showed me a royal *cedula*, by which your Majesty grants him license to make an expedition into the interior. And, as your Majesty charges that the Indians shall receive no injury and that they shall be well treated by him, he has requested me to go with him on this expedition that thereby he may be able to give a better account of the exact fulfilment of your royal orders in this matter, and at the same time to inform you of the need he may have of laborers when the discovery of this vineyard of the Lord which your Majesty claims, has been achieved.[3]

[3] Many of the royal *cedulas*, like this document, show the anxiety of the kings of Spain to protect the American Indians and to convert them to Christianity. In this desire they were zealously supported by the Catholic missionaries. But the *conquistadores*, ever afire for further conquest and bent on amassing gold and silver, too frequently annulled the efforts of the Spanish monarchs and missionaries for good. In justice to the invaders, however, it must be remembered that government by soldiers, to whatever nation they belonged, has never been characterized by any notable display of humanity.

5. Florida.

The Bishop says he thinks it very expedient that the proposed expedition into these provinces should be conducted by Pedro de Ybarra (that there may be no delay), both because said Pedro de Ybarra is well informed concerning the interior, and because practice and experience in military science are necessary for success in this undertaking. The Bishop alleges as a reason for his opinion what he has heard at St. Augustine.

Of the person whom your Majesty has selected to make this expedition, the aforesaid Pedro de Ybarra, your Majesty's Governor and Captain General in these provinces, I can say and certify to your Majesty that the choice of him for that purpose has been very fortunate. This I can do because of the great earnestness and good will I have noticed in him, since I have been here, to serve your Majesty in this enterprise. Much more may be expected of him than could be expected of many others who might offer to serve your Majesty in this affair. I can also assert the same thing because of what I have heard at Saint Augustine.

That is, he is a man of great military ability and keeps the soldiers of this presidio under subjection and in splendid discipline. The way he has strengthened your Majesty's fort here gives evidence of his being quite skilled in making fortifications. He has placed the fort in such a state of defense that it enjoys a reputation in keeping with its size and importance, is such as the country demands, and is all that can be desired. The guard-rooms, I am told, are quite different from what they were formerly. He has, moreover, reduced to the obedience of your Majesty the provinces that lie to the south as far up as the mouths of the Miguel Mora.[4] The capture of the French on this coast, of which I understand your Majesty has been informed, was the result of his skill and the strength of this fortress. This was of great moment; for the Indians of these provinces, seeing that our soldiers have overcome our enemies, believe that there is no nation more powerful than the Spanish, and therefore fear this presidio much more than they did in the past. This makes them come to the doors of the Spaniards, professing their friendship, and serves to hold the warlike nation in obedience. With regard to the favors which they received here from your Majesty some days ago, they understand that they were granted at the request of your Governor and Captain General, Pedro de Ybarra. Although but a small number of the soldiers in this garrison are fit for service, as many are disabled and others old, and priests and religious dwell in some parts of the barracks, De Ybarra, by cunning and scheming, has managed to give his situation an appearance that causes both the inhabitants of these provinces and the enemies who appear at sea, to believe that he has many more than the three hundred active men of war whom your Majesty commands to be held here. To maintain this idea he employs stratagems and schemes, such as stationing guards, sending soldiers into the interior and other similar activities, of which he avails himself after the fashion of Flanders (as the soldiers say)—all arranged in a way to suit this place and situation. Thus it would be greatly to your Majesty's own interest, to order that those necessary means be supplied for which he asked some time ago; for without these it will be impossible to accomplish your design.[5]

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[4] By the mouths of the Miguel Mora is probably meant the entrance of the Chesapeake Bay. For Spanish efforts at settlement on the Chesapeake, see SHEA, *The Catholic Church in Colonial Days*, pp. 104ff., and Lowery, *The Spanish Settlements in the United States, 1562–1574, passim.*

[5] Pedro de Ybarra became Governor of Florida about 1603. He was succeeded in that position, late in 1609 or early in 1610, by Don Juan Fernandez de Olivera.

6. Florida.
The Bishop tells how expedient it is to make this expedition and conquest, and gives the reasons and motives therefor.

Primarily through zeal to serve God and your Majesty I have in many ways procured information as to what may be expected from this proposed expedition. And in my investigations I have learned that it would be well for the royal greatness of your Majesty to be mindful of these Spanish troops. For so much is said of the interior of this country that even France and England have heard of its greatness; and the intention is—of which, I am told, your Majesty has been informed—to send French troops here. Hence, it is but just that those of your Majesty should be increased. This rumor may be believed or not. But, even should no other good be derived from the expedition than to learn at once and with certainty what advantages the country may offer, the enterprise seems worthy of so Catholic a King as your Majesty. It will be for the protection of those Indians who are actually Catholics, and for that of the Spaniards in service here. With reenforcements, the soldiers on the expedition could leave the forts behind protected, and in case of necessity, could feel sure of a little assistance. According to what the Governor, Pedro de Ybarra, has assured me, the discovery, because involving a march of no more than three months, will cost your Majesty very little. The forces engaged in it can absent themselves from the presidio during the winter, when there is no fear of enemies from the sea. The expenses of maintaining the soldiers, while on the expedition, may be somewhat more than it costs to keep them when they are in garrison. Such is the plan which your Majesty's Governor has communicated to me. He believes, moreover, that your Majesty may rest assured that this expedition and discovery will conduce greatly to the spread of the faith and the increase of the faithful. In this way your Majesty will gain souls for heaven; and this obliges Us, your Majesty's servant, to declare what We believe to be to your Majesty's honor and service. To pretend to do anything in this country without means and assistance were mere boast.

Resolved that the Bishop's going to Florida, his visitation, his remarks in regard to the expedition into the interior for discovery, and the other things he says, are highly pleasing; but that it is not expedient for him to relinquish his diocese although he should not remain in it.

Because of what many have said and declared to me in regard to this matter, as your Majesty will see—especially from a report which the royal officials, yielding to the aforementioned petition of the said Pedro de Ybarra, your Majesty's Governor and Captain General, send along with this letter, I shall stay here for some time.[6] But I shall remain only long enough to await your Majesty's resolution, which, I am told, is expected almost any time.

7. Florida.
The Bishop offers himself at his own cost for the service of your Majesty in the proposed discovery. He says that, in case your Majesty commands him to return from Cuba, should he have left Florida when your Majesty's dispatches to that effect arrive, and it should be advantageous to the service of your Majesty, he will go back in a way most useful to the King's welfare.

My desire is to be able to be of service to your Majesty, and to have an opportunity of showing my good will. If, indeed, the present occasion be such, and your Majesty deems it advantageous to the royal service that I remain here, I offer myself here and now. Should your Majesty's provisions not find me here at Saint Augustine on their arrival, I shall be without fail—God granting me life and a safe journey—in the Island of Cuba. From there I shall most willingly return, should your Majesty command me, within eight or ten

[6] The two documents referred to here are likely letters of Governor de Ybarra and Diego Davila (the royal notary) to Philip III. Both bear the same date as this document (June 24, 1606), and may be seen in Vol. v of the Lowery Transcripts—arranged chronologically, Congressional Library, Washington, D. C.

days after notice, and bring with me my household and chattels. Besides these, I shall bring along a few other things, such as an abundance of provisions and a few horses. The horses, as I am told that the inland is level, will be of great help. All these things I will purchase with what means I have. And all this, as well as my person, I place at the disposal of your Majesty for this purpose, or for whatever else may be of service to your Majesty.

8. The Bishop recommends the bearer of this letter, and begs your Majesty to seek information from him, for he is a reliable man.

There is no reply to be made.

The bearer of this letter is Father Francis Puebla, who was several times ecclesiastical judge and visitor of this diocese under my predecessor. As, by my appointment, he now exercises this office in the city of Santiago de Cuba, and is an able man, I chose him as one of the four priests to officiate in the Cathedral there in compliance with the royal letters which I received, and in which your Majesty bade me to place so many worthy clergymen in the service of that Church. In default of your Majesty's proposing any one for that place through the royal council, I chose the four clergymen on my own accord. Father Puebla will give your Majesty a full and complete account of the pains I took in my investigation of the proposed expedition, that your Majesty may not be put to any unnecessary expenses at this time. He is an eye-witness of what has passed in these provinces and of what is passing in the Island and City of Cuba, as also of what these countries suffer because they have no one at Court to make known to your Majesty the things that would conduce to the service of God and to that of your Majesty. On all this Father Puebla, because a man of reliability, can give your Majesty whatever information you may desire. . . . . .

24 F. At Saint Augustine, Florida.—

The Bishop requests your Majesty to order that the tithes, which may amount to four hundred ducats, be divided between the two parish priests and their assistant chaplain at the fort, and between the church building, the hospital, and the sacristan. He, furthermore, asks the King to designate a suitable salary for the two parish priests and the sacristan; and suggests that your Majesty order the deficiency in the tithes for their salary to be supplied from the royal exchequer, leaving the episcopal claims to the bishop and the capitular table untouched and exempted for the future—for, he says, as the tithes are increasing, and there is something for all, it is but just that we all enjoy them.

Let this be joined to what the Governor has written thereon, and to the proviso thereupon, and placed before the Council.

At Saint Augustine the tithes amount to a little more than four hundred ducats. The parochial church, I assure your Majesty, is very good to be of wood and boards [*tazamanil ? tajamanil*]. But it is extremely poor; so poor, indeed, that it has not funds enough to buy a candle. The hospital, which is also very well built has nothing except the alms of the poor who expect to be taken care of in it. May your Majesty be so good as to divide the tithes in such a way that a part of them will go to the church building, a part to the hospital, a part to the two parish priests, and a part to the curate. But may your Majesty be pleased to supply [from the royal exchequer] whatever may be lacking in the salaries of these ministers from the portion of the tithes allotted to them. A portion of the tithes should also be set aside for a sacristan, as this parochial church cannot be without one. I beg your Majesty to have the further goodness to assign a salary to the man who has been sacristan here up to the present. This city and presidio very justly requested orders for him; and for this reason, as also because he deserves some reward for his labors, is intelligent and fit for

orders, I ordained him, binding him to the service of this church as before until he receives from your Majesty the salary received by all the sacristans of the parishes in the Island of Cuba.[7]

25. The Department of Tithes. At Saint Augustine.

The Bishop tells why it is not expedient to grant the Franciscans what they ask; that is, the charge of the parish.

Let this be annexed to what the Governor has written thereon, as also to what the friars have communicated, and placed before the council.

I have been notified that the Franciscan Fathers have petitioned your Majesty for this rectorship and chaplaincy, basing their claim on custom, as one of their Order served here in these capacities for some years. I can only tell your Majesty that my predecessor, although he belonged to that Order, did not wish a religious to be parish priest or chaplain here on account of some difficulties, of which not the least was that they labored when they wished, and went away when they so desired. Neither the Bishop nor the Governor could call them for duty, for on such occasions they alleged, as it suited them, their privileges of exemption. For my part, because of what I have seen, I declare that I would not venture to entrust this parish to them, unless your Majesty positively commands me to do so.[8] One religious alone has given me more trouble here than all the provinces put together. He insisted on having a rectorship, in spite of difficulties that stood in the way. I had, finally, to grant his request, as your Majesty sent him here for that purpose. But, even as yet, I have not been able to come to an understanding with him, on account of the difficulties which these friars have had with your Majesty's Governor. I understand the Governor has made this matter known to your Majesty.

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26 P. At Saint Augustine.

The Bishop tells your Majesty how it was not possible to come to an understanding with one of the religious who came here to take charge of the Indian missions. He has been the cause of great disturbance.

Notice of all this must be given to the new Commissary General and it must be put into the hands of Don Tomas, to whom this business has been committed.

The visitation, as a whole, will end with much satisfaction, peace and tranquility. All the troubles would cease, but for one single religious, who was wont to preach here, and whom I attempted to put him in charge of an Indian mission. Indeed, I solicited such a place for him from your Majesty's royal officials, and even sent him to the superior of the friars. Nevertheless, we could not get him to accept the offer, as he declared that such a position was humiliating to him, although we told him your Majesty sent the fathers here to take care of the Indian parishes. At last he wore out the patience of us all, and I have been obliged to require the notary to give me a testimonial. I send it with this

[7] This was certainly the first time orders were ever conferred in the present territory on the United States. They were minor orders, and were given during the Holy Week of 1606. It is probable that, besides the sacristan at St. Augustine, some Franciscan students may have received the same orders on this occasion. Davila's letter referred to in the preceding note shows that the holy oils were also consecrated on this occasion. This, too, was the first time such a ceremony was ever performed in what is now a part of the great American republic.

[8] The Bishop is speaking here of the canonical parish at St. Augustine, which was the principal parish in Florida, was attended perhaps only by the whites or Spaniards, and was generally under the charge of a secular priest. The rector of this parish seems ordinarily to have had an assistant whose duty it was to look after the spiritual interests of the soldiers in the *presidio*. The Indian parishes or missions were all under the care of the Franciscans. Cabezas now begins to be rather severe in his strictures on these fathers. But the glorious work of these missionaries in Florida leads us to believe that these censures were largely the result of misunderstandings; and that they were probably written somewhat under the influence of Governor de Ybarra, who was evidently not friendly disposed towards the Franciscans.

letter.[9] I beg your Majesty to have it considered, that a remedy may be provided for the future. For my purpose is not to complain of these fathers, but to have your Majesty to remedy with your strong hand that which I, with my limited power, have been unable to remedy.

27. It has been sent.
The Provinces of Florida.
The Bishop informs your Majesty of how the Franciscan Fathers are of opinion that the Holy Father has invested them with jurisdiction in both temporals and spirituals. This has been the whole cause of their never being at peace with the Governors. May your Majesty assign to each and every one that which it belongs to his office to do.
Have this sent to the Council for a decision.

These fathers are of the opinion that the Pope has given them the right of investiture with these Indian missions and provinces, so that, to their way of thinking, they are Governors and Bishops of their parishes; and no one, except their religious superiors, can interfere with their jurisdiction—for they call it absolute. From this have arisen many disturbances, and difficulties will continue to arise as long as your Majesty does not declare what belongs and pertains to each and every one. I declare to your Majesty that the following happened, in the presence of your Majesty's treasurer, at one of the Indian parishes I visited. I explained to the Indians in their tongue that it was their duty to keep a good heart with your Majesty—using the expression because it is in their own language—as little benefit is derived from them, while your Majesty is under great expenditures in these provinces solely to keep them in the faith and to teach them the road to heaven. At the same time I told them that it was for this one purpose that your Majesty had commanded me to come from afar to give them the sacrament of confirmation;[10] and that it was through your Majesty that I and the fathers with me had come to instruct them. But before I left the place, the religious in charge said to me: Your Lordship may say this here; but in the other Indian parishes the religious will not consent to your Lordship's repeating these words. To this the treasurer and myself replied, with some show of anger, that for the same reasons the same things would be said in the other religious houses and in the church with even greater earnestness than here. This we have done in the rest of those parishes; but to the present no religious has made any objection.

28 F. The Provinces of Florida.
The Bishop begs your Majesty to point out to the religious the manner of treating the Indians.
Let this be placed before the Council.

To ease my conscience I will tell that, when I was in the interior, a religious informed me that the death of the friars was caused by the chastisement of a casique by one of the religious. To show his power the friar, instead of administering the punishment with the proper prudence, gave it with a publicity that was not necessary.[11] For

[9] See footnote 6. This priest appears to have been a Father Calaya, a native of Aragon, who was sent away from Florida in 1607.

[10] Diego Davila's letter to Philip III, referred to in note 6, tells us that Bishop de las Cabezas confirmed 2,444 persons in Florida; and that of these 2,074 were Indians, while 370 were whites or Spaniards. This was certainly the first time the sacrament of confirmation was ever administered in the present limits of the United States.

[11] SHEA gives the story of the murder of these fathers in the *Catholic Church in Colonial Days*, pp. 153–155.

this reason, your Majesty will be pleased to shorten his hand that these fathers may not commit any other such excesses. I will pass over many other things that I know, because the honor due that holy habit is thereby concerned.

29 F. The Provinces of Florida.
The Bishop, as an eye-witness, tells your Majesty of the great hardships of the religious in charge of the Indian parishes.
Let this be placed before the Council.

The labors and hardships of the fathers in their parishes are indeed very great; and it is much to their credit to have produced the fruits that I have seen in several of their charges here. Beyond a doubt they eat their bread in sorrow in these places. But all this is tarnished by the superiors of the Order sending to these parts religious who are young, hot tempered and not hardened to toil. These, instead of serving your Majesty and obliging us all to invoke a blessing upon the others, rather prevent us, by their neglect of duty, from seeing the things that are good.

30 F. The Provinces of Florida.
The Bishop begs that the religious sent to these provinces should not be young, nor of these parts. They should be rather old than young, and from Spain; they should be trained to labor and rather humble than learned.
Let this be placed before the Council.

The religious suited to these provinces are those who have reached the age of forty, and are rather humble than learned—those who have been brought up in Spanish goodness and piety, trained in the austerities of their institute, and have, to use the expression common in the Orders, trampled worldly wealth under foot. I feel in conscience bound to say to your Majesty that you cannot conscientiously permit young religious to come from Spain to labor in these Indian parishes, unless they are men of highly approved virtue. Nor should you allow missionaries to come here from New Spain; for these latter having grown accustomed to the coarseness and vulgar manners of the Mexican Indians, become dissatisfied soon after their arrival in these provinces, and spread their dissatisfaction among the missionaries they find here. The result is that both the one and the other at times designedly act in such a way as to cause their removal.

33 F. At Saint Augustine, Florida.
The Bishop declares that suffering is caused by closing the ports of the Island of Cuba, and begs your Majesty to remedy this by permitting provisions to be brought from Baracoa and Cayo as in the past.
It is provided for in the letter of the Governor on the subject.

Here at Saint Augustine, as I have seen, the people suffer greatly for want of food. Although, thank God, my table has not failed, my household abstain, that on a few days they may eat a little meat which I brought with me for that purpose, all the other days are Lenten. The bearer of this letter can tell you better than I can write to what extent this is true. But I can assure your Majesty that, when the ports of Baracoa and Cayo, Cuba, had free access to these provinces, the people of Florida, while they were poor, had some business and could enjoy life. No harm was thus done to Havana, although that place had its galeons and *armadas*. But now, though, in spite of your royal *cedulas*, transportation of provisions from that island to these provinces has not ceased, the people here at Saint Augustine suffer, and the soldiers complain; while the poor in Cuba are made poorer. On all sides they urge me by their letters to solicit a remedy from your Majesty.

34 F. In Florida.

The Bishop requests your Majesty to see that the soldiers living apart from their wives either leave the presidio, or bring their wives here. As the place is a garrison, the Bishop has not attempted to settle this question before giving your Majesty information.

Notice of this must be given the Governor, that, in conformity with this request, soldiers may not be permitted to live apart from their wives.

In this presidio I found some married men who have not lived with their wives for years. As it was your Majesty's garrison, and these soldiers were poor, I did not oblige them to bring their wives here. Nor did I compel them to go and live with their wives; for some of these soldiers are of importance to the presidio. I did the same, and for the same reason, in regard to some soldiers at the garrison of Havana. I beg your Majesty to make some better arrangements, according as you see fit, so that these soldiers may not be obliged to live apart from their wives. This, as you know, will be to serve God our Master.

As this is a closed presidio and the soldiers have no market where they can buy provisions, they have requested me to beg that your Majesty may be pleased to grant them the favor of letting them have supplies at cost price; and that they may not be charged with their wastes. For your Majesty's better understanding, as also because I made this affair a matter of conscience, I asked the royal officials of this garrison to give me a report. They gave me the one that accompanies this letter.

35 F. The Bishop, in compliance with the request of the soldiers, begs your Majesty to order a reading of the royal treasurer's report which accompanies this letter. The Bishop makes it a matter of conscience to inform your Majesty of the justice of the favor which the soldiers solicit.

Let the Governor and the officials give information on this.

I can say with truth that the soldiers at Saint Augustine are more humble, more obedient to authority and poorer than any of your Majesty's forces in these parts; that they deserve all the favors your Majesty has bestowed upon them, and much more that which they now solicit; that, in fine, I believe, in God and conscience, all that is contained in this letter.

37 F. At Saint Augustine.

The Bishop begs that your Majesty may be pleased to admit the parish priest, Vincent Ferrer de Andrada, and the chaplain of the fort for presentation for royal patronage, since they have been placed in these charges by the Bishop at the request of the Governor, Pedro de Ybarra.

This was remitted to the Department.

I brought two clergy with me at my own expense, that one of them might take the place of Father Richard, the parish priest who died here, and that the other might teach the boys of Saint Augustine, serve the fort and assist the pastor. This I did at the solicitation of Pedro de Ybarra, your Majesty's Governor and Captain General. Thus these two places are filled by Fathers Vincent Ferrer de Andrada and Manuel Gudiño. As both have attended parishes for some years, they are not wanting in experience. This is especially true of Father Vincent Ferrer de Andrada, for he has held such a position for twenty years. I, therefore, beg your Majesty to attend to their salaries, for they gave up the posts they held in Cuba to come here. It was necessary to promise them something more than can, perhaps, from what I have seen, be provided here. It is true that I brought both of them along with me as an experiment; but so great is

the poverty of the country that I see they will not be able to support themselves. I shall return alone, leaving the aforementioned clergymen here in Florida.[12]

38 F. At Saint Augustine.
The Bishop begs your Majesty to be so good as to order a salary for some one to teach grammar at this place.
Let the Governor give information as to whether the chaplain of the presidio will be able to do this, and as to what salary he thinks could be given him.

It would be well if your Majesty could make an appropriation for the education of the creoles in this place. They are certainly very intelligent; and the padres teach them, holding them under splendid control. It is imperative to issue a decree ordering the maintenance of a master here to teach; for in this way your Majesty could economize in sending religious from Spain, as those thus educated at the expense of the King could take charge of the Indian missions or parishes. These latter, because natives and educated in their midst, are much sought after by the Indians.

40 F. The Bishop begs that, if he has to render any further service to your Majesty, this may be done on the continent.
Referred to the Department.

Nothing else suggests itself to me at this time of which I may give your Majesty information. May I ask your Majesty that, should you intend to confer any other favor on me besides the dignity which I now hold, although, I know, unworthily, it may be on the continent; for your Majesty knows from my antecedents how repugnant the sea is to me. Meanwhile, may our Lord preserve your Majesty, and confer upon you a yet greater extent of kingdoms and territory for our good and the defense of the holy Catholic faith.

Done at Saint Augustine, Florida, 24 *June,* 1606.

Your Majesty's humble Chaplain,

(*Signed*) ✠John de las Cabezas,

Bishop of Cuba.

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[12] From this letter and the summary of it made by the clerk of the Royal Council of the Indies it is evident that Vincent Ferrer de Andrada and Manuel Godiño were religious; that the first, and not the latter, was appointed pastor at St. Augustine; and that both of them came to Florida with Bishop de las Cabezas in the March of 1606. From this it may be seen that SHEA (*Catholic Church in Colonial Days*, p. 158) is in error when he says: "The vacancy in the parish church was filled, however, on the twentieth of October, 1602, when Don [a title never applied to priests belonging to a Religious Order] Manuel Godiño appears as incumbent, remaining till 1607, assisted for a time by Don Vincent Freire Dandrade." These two clergymen were Portuguese, and were called to Spain in the latter half of 1607, along with all the Portuguese missionaries then serving on the Spanish American missions. We have not been able to learn to what Order they belonged.

BOOK REVIEWS

Brief History of the United States. By Matthew Page Andrews, M. A. Philadelphia: J. B. Lippincott Company. 1915. Pp. 368+xxviii.

American History is one of the important subjects of study in the secondary and junior high schools and the number of text-books, already numerous, is rapidly increasing each year. Teachers of the subject have not agreed upon a standard work as is evidenced by the many different books in use. The author of the present volume has attempted to tell the story of American history in a manner interesting to children without sacrificing the historical value of his material. Mr. Andrews has been guided by the experience of the class-room in his composition and the result shows an appreciation of the problems which confront the teacher of history to children. It is unfortunate that many otherwise good school books have been written without regard to the mental attitude of the child and serve only to destroy the natural and spontaneous interest which the study of history should excite. This volume in this respect is a rarity for it is an elementary school history written by an educator alive to the needs of both the teacher and pupil. A text-book is not the teacher, but serves its true function as a tool or aid in the process of instruction. Mr. Andrews has generously annotated the pages of his book with interesting suggestions which should prove valuable helps to the teacher for they are not the conventional "search topics" but fruitful aids, the aim of which is to permit the teacher to supplement the text to suit the peculiar needs of the class without impairing the continuity of the study.

The author means to be fair and impartial in the treatment of questions which have been the subjects of sectional, political or religious controversy—and in a large measure he has succeeded. The Catholic teacher, however, cannot accept without modification or extensive supplement the chapters embracing the discussion of exploration and settlement, the conquest of the Territory of the Northwest and the origin of the Know Nothing or American party. The missionary motivating element in

Spanish colonization in America, the assistance given Gen. Clark by Father Pierre Gibault and the French Catholics in Illinois and Indiana, without which the American expeditions against Kaskaskia and Vincennes would have failed, and the bigoted anti-Christian movement of which the Know Nothing party was the political expression are unfortunate omissions which lessen the value of the book. Recent events are treated in the concluding chapters, among which are found the political events of the first three years of the Wilson administration, the Mexican situation and American neutrality in the European War. The illustrations and maps, and there are many of them, are useful and interesting. The five appendices include the Declaration of Independence, the Constitution, and tables of the Presidents and states and territories.

Principles of Constitutional Government. By Frank J. Goodnow. L.L.D., President of Johns Hopkins University. New York: Harper & Brothers. 1916. Pp. 390.

The volume before us is the second to be published in the Harper's Citizen Series under the general editorship of Prof. William F. Willoughby of Princeton University. Dr. Goodnow, the distinguished President of Johns Hopkins University, has contributed to the series an exposition of the principles of constitutional government based upon the lectures delivered by him in 1913-14 before the students of the Peking University during his residence in China as legal adviser to the Republic. The book is written for the general reader and should be found useful as a text-book in secondary schools and colleges. Among the topics treated are: governments and constitutions; federal government in the United States, Canada and Australia; the European and American conception of the executive, the legislature and the judiciary; the legal status of private rights in America and in Europe; and local institutions under constitutional governments. The plan is comprehensive and the style and clarity of expression make for an interesting presentation.

Dr. Goodnow has not stopped with a mere explanation of the workings of modern constitutional governments, but makes a

critical analysis of each from which are derived conclusions of especial interest. The result is a lucid discussion in which the theories of political science form the basis for the consideration of the problems of practical politics which arise in the application of the organic laws of constitutional states. The author writes: ". . . a written constitution is only a proposed plan of government set forth in one document. It does not necessarily exhibit the actual form of government of the country. It is like the rules of a game. If the game as actually played is not played according to the rules, then the rules as set forth do not give an accurate idea of the game as played. So if those living and acting under a written constitution play the political game according to the rules, and it may perhaps be said that they seldom do this for a long time—the written constitution may give a fair idea of the actual governmental system. If, however, they do not thus play the political game, then the student of government must, if he would know the political system, find out how the political game is actually played." The subject matter of the book is presented in conformity to the plan suggested in the quotation. The appendices include the constitutions of the United States, France, Germany, Belgium and Japan, and the volume is completed with a bibliographical note and an index.

The Rise of Ecclesiastical Control in Quebec. By Walter Alexander Riddell, Ph.D. Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. New York and London: Longmans, Green & Co. 1916. Vol. lxxiv, No. 1, pp. 195.

The author of this timely volume informs his readers that his dissertation is the result of a profound interest which he has in those national problems that have arisen in Canada out of the historical relations between church and state in Quebec. The aim of his dissertation is to present sufficient source-material to afford the general reader a basis upon which to build an adequate judgment of those sociological and historical origins in Quebec which have been responsible in a large part for the present racial and religious situation in Canada. If for no other reason, Dr. Riddell's liberal use of sources from Canadian,

English and French archives would make his work valuable. From a host of published works, quotations run through his pages like a thread and bind up the whole of this present monograph into a finished study on the control of the Catholic Church in Quebec. Dr. Riddell has divided his volume into two parts: the first treats the problem of demographic and social conditions of Quebec; and the second, the evolution of the relationship between Church and State under French and British rule.

No study, he says, of the rise of ecclesiastical control in the Province of Quebec would be complete unless it recognized the strong influences that were conducive to the homogeneous factors in the growth of the population or to the amalgamating factors in the occupations, language and religious exercises which made for the social and moral solidarity of this heart of the Canadian nation. Among the natural features which he mentions, is the magnificent system of Canadian waterways. In Quebec alone there are 187 principal rivers of a combined length of almost 14,000 miles. They provided easy means of access to each new settlement and means of escape in the event of Indian attacks. Within the local settlements, moreover, the relatively dense population along the river banks and the unusual opportunities for intercommunication, as contrasted with the seigniorial system of land tenure, gradually developed a high degree of mental unity. "The conditions of life were hard, but for the industrious and persevering there was a plentiful food supply which made possible a rapid increase in population. Immigration drawn from all parts of France, coupled with the widespread distribution of the immigrants on their arrival in the colony, prepared the way for the thorough amalgamation of the early French stock, so that the encouragement given by the government to early marriage and large families soon made the French Canadian population a much more homogeneous aggregation than even the population of France."

The second part of Dr. Riddell's story is, perhaps, more interesting to the ecclesiastical historian than the first. If one grants his general statement that the social and moral solidarity of the French-Canadian population made it as clay in the hands of the ecclesiastical potter, then it is not surprising that the Church should have been able to gain possession of an

immense centralized control which not only brought it into conflict with the State, but "of necessity, tended to a jealous guardianship of that control itself on the part of the Church authorities." In the evolution of this ecclesiastical control, the author points out the conditions that were favorable to its rise and development; and foremost amongst these he places the religious motive which dominated the French exploration and colonization of New France. The arrival of the Franciscans and their subsequent supplanting by the Jesuits, with the erection of the See of Quebec, are viewed as early steps in the gradual control of both Church and State. In a very well written chapter on the *Church and State under British Rule*, the author says that "the golden age of the Roman Catholic Church in Quebec is today generally believed to have been during the French régime. That this is not warranted by the facts of history is shown by a comparison of the status of the Church in the two periods—French and British. It was not until after the conquest by Great Britain, in 1759, that the Roman Catholic Church in Quebec received that legal status which is responsible for giving to it a control without parallel among other Roman Catholic churches throughout the world." The friction created by the attempt to assimilate the French Canadian population after 1757, through the introduction of English law, greatly strengthened the Roman Catholic clergy by intensifying the leadership which the people instinctively gave them against the policy of their conquerors.

The problem, of appreciating the spirit in which this important historical study has been written, is not a difficult one to solve. Dr. Riddell holds no brief for the ecclesiastical control possessed by the clergy in Quebec from these old pioneer days down to the present time. But in delineating that story one cannot accuse him of suppressing any of the good points in favor of both Catholic clergy and laity or of accentuating the evil points which seem to be inherent in any close relationship between the two powers. One interesting subject, which we should like to have seen further developed, is the question of toleration under both French and British rule. Among the early traders of New France, the greater number were Huguenots and it is to the credit of both sides that a strong measure of religious tolerance was enjoyed at that time on the banks of the St. Lawrence.

We are surprised, however, to learn that the state of education during the years covered by this study (1625–1791) was as deplorably backward in the Province of Quebec as it was among the masses in England during this same period. The reader feels that Dr. Riddell might have gone into the matter more thoroughly, or at least have given us quotations which would offset the rather partial view Hugh Finlay took in 1784, that not a man in five hundred of them could read and that probably it was the policy of the French clergy "to keep them in the dark, as it is a favorite tenet of the Roman Catholic Priests that ignorance is the mother of devotion."

La Cuestión Religiosa en México, ó sea, Vida de Benito Juarez. By Regis Planchet. Rome: F. Pustet, 1906. Pp. 319.

Father Planchet has gathered together in this volume a mass of evidence to prove three points: first, that Juarez, the popular idol of Mexican liberalism, was neither a patriot nor an honest man, but a self-seeking, avaricious, stubborn despot; secondly, that the destruction of all religion was and is the object of the liberal party of Mexico and the present Mexican Constitution; and thirdly, that the liberal party was imposed upon the people of Mexico by the United States Government. "The curious feature, and perhaps the only merit of the book," the author says in his preface, is the fact that it is a compilation from the writings of the most eminent members of the liberal party in Mexico; and while there are those who will not be disposed to accept the evidence here collected as conclusive proof of the author's thesis, it can hardly be denied that he has presented a strong argument for the affirmative.

The popular idea of Juarez is expressed by Hubert Bancroft (*Mexico*, v, 389) in these words:

"Juarez has ever an unfaltering faith in his own mission. Old traditions he ignored; petty wrangles and temporizing policies he despised. Heeding only the dictates of duty, he opposed an iron will to the torrent of personal ambitions and party strife, to the wicked envy of a triumphant reaction, as well as of a foreign invasion. He saved the Constitution of 1857 by taking into his hands the reins of government at the

time when the allied clergy and army were endeavoring to destroy it. Without him the liberal party would have found itself without a leader, or even a cause to fight for. . . . In vain may we search history for a more wonderful example of human greatness and success—a poor ignorant Indian boy, emerging from the wild mountains of Oaxaca to link his name to some of the most radical reforms the American continent has ever witnessed."

Against this appreciation Father Planchet traces the career of Juarez from his lowly birth in the mountains of Oaxaca, until his death in 1872, probably from poison, after fifteen years of intermittent presidency of the Mexican Republic.

Juarez was a student of Theology in the Seminary of Oaxaca when "the liberal ideas with which he had become contaminated" caused him to change his course to that of Law. He became a politician and held several posts of minor importance until, in 1847, during our Mexican War, he was a deputy in Congress. Fearing the fall of Mexico, he left his post against the express decree of Congress, and went to Oaxaca, where he caused himself to be elected Governor. He held this post until 1852, and was then exiled for conspiracy against his old friend Santa Anna. After three years spent in the United States he returned to take part in the revolution of the negro Alvarez, whom he helped elect to the presidency. Juarez was then named Minister of Justice and Ecclesiastical Affairs, and in that capacity abolished the privileges of the ecclesiastical and military courts. With a change of government he went back again to Oaxaca as Governor, to be recalled later by President Comonfort as President of the Supreme Court. He was never confirmed in this post nor officially installed, and yet it was on the strength of this office that he claimed the constitutional presidency of Mexico when Comonfort was overthrown by the revolution of the Catholic party against the odious "Constitution of '57." He maintained his claim against the Catholic President, Zuloaga, in spite of the fact that he had incurred another Constitutional disability by leaving the country, when he went from Manzanillo to Vera Cruz by way of Panama, Havana and New Orleans. From the stronghold of Vera Cruz he directed the numerous *caudillos* who, under the sanction of the "Reform Laws," overran the country, pillaging and profaning churches, murdering priests and children, and

ravishing women. President Buchanan withdrew the recognition of the Catholic President and sent a new envoy to Juarez, and finally, with the aid of the United States Navy, Juarez broke the power of the Catholic party, and seized the City of Mexico.

Under the liberal rule that followed, the Treasury became bankrupt, and the Austro-French intervention made Maximilian, Emperor of Mexico, with the consent of the Mexican Assembly of Nobles. Juarez, from his place of refuge, still maintained his claim to the presidency, and with the overthrow of Maximilian (again with the aid of the United States) was elected to the presidency by a grand total of 7,422 votes. The five years remaining until his death he spent in avenging himself on his enemies, and in collecting back salary and travelling expenses for the years of his exile. He clung to the presidency in spite of the entreaties and threats of influential liberals; and in view of this relation to his party, Father Planchet has been at pains to collect a series of prophecies that were fulfilled in his sudden and mysterious death.

In his treatment of the condition of the Church, Father Planchet is not so satisfactory, because his treatment is incomplete. He proposes the difficulty, but gives only a partial solution. The liberal party of Mexico counts among its founders two degraded priests, Hidalgo and Morelos, who, certain modern Catholic writers would have us believe, were inspired by the loftiest motives of love of Church and country. Later, the Constitution of '57 and the Laws of Reform were approved and abetted by many priests and bishops, against the express prohibition of Pius IX. Again, when the movement of liberals to introduce Protestantism in order to destroy Catholicity did not move fast enough, some apostate priests made an abortive attempt to start a schismatical Mexican Church.

The cause of such a deplorable state of affairs is hinted at by Father Planchet, but the treatment is insufficient. By way of partial atonement, the author presents the nobler side of the picture, with the relation of the unyielding devotion of Msgr. Munguia and the other Mexican bishops who defied the tyranny of the Constitutionalists, and a glorious list of priests martyred for their refusal to take the oath to the Constitution or to give Christian burial to liberals who died impenitent.

The story of American intervention is interesting because it gives a precedent for our present relations with Mexico, and because there are some particulars the author presents that have not been sufficiently treated by American writers. When Buchanan was Secretary of State, during the Mexican War, he had occasion to learn of the strong desire of many liberals to bring about the annexation of Mexico to the United States, and later, when as President he saw the feasibility of strengthening the power of the Democratic Party by increasing the number of slave-holding States, he treated with Zuloaga for the cession of a part of the territory of Mexico with this end in view. When his suggestion was rejected by the Catholic party, he recognized Juarez and sent Minister MacLane to arrange with him for the cession of the States of Sonora and Chihuahua. This was the principal feature of the MacLane-Ocampo treaty, which caused great alarm in Mexico until it was finally rejected by the American Senate. Juarez still kept the good will of Buchanan, and when the Catholic President Miramón arranged a land-and-sea attack on Juarez at Vera Cruz, to put an end to the liberal revolution, Juarez asked and obtained of the American naval authorities in the harbor, the capture of Miramón's two ships. Although authorized by President Buchanan, this action was declared illegal by the District Court at New Orleans, and later by the Supreme Court of the United States. This was the turning point in the revolution, for when the attack on Vera Cruz failed, the Liberal Party concentrated its forces and seized the supreme power—which it has held ever since, with the exception of the short period of French intervention.

This is, in extended summary, the narrative Father Planchet has set forth in this book. Unfortunately, the reader is left to pick out the facts for himself, for there is little attempt at a continued narrative. The book makes tedious reading, largely because it is a symposium of paragraphs taken from scores of different sources, many of them the fatuous or bombastic utterances of liberals who show grave irreverence for the superlative. The fact that the author acknowledges this fault does not make the book any more readable. The type, too, is monotonous in a book which consists so largely of quotations, and allows so many digressions to come up from footnotes into the text. For the

matter that it treats the book should be immensely popular just now in an English edition; but that edition should, in the interests of good temper and good scholarship, be made to consist of a clear-cut, continuous narrative, with enough additional light on local conditions to suit our American ignorance of Mexican affairs, and with a generous relegation of quotations to footnotes and appendices. It should also omit two offensive charges, one on page 59, and the other on page 307, which are neither necessary nor useful for the purposes of the book. Finally, if the author and his prospective translator will bear another suggestion, it should close with a good, modern, alphabetical index.

Our First War with Mexico. By Franklin Bishop. New York: Charles Scribner's Sons, 1916. Pp. 225.

History is best viewed at a distance. The truth of this came home to us very recently. In the excitement attendant upon the threatened war with Mexico every man was interpreting the course of our government in the light of his own personal interests; some could see only religious issues while others were blinded in their judgment by the fact that their own financial resources were at stake.

So, too, was it the case of our first War with Mexico. The author of the present volume tells us in his preface that he has tried to give a fair account of the cause and events of our first war with Mexico, as it were to offset the effects of those accounts written at the time of the war and accordingly lacking either the calm, clear judgment of the historian since they were written while the country was still exulting in victory, or the unprejudiced views of non-partisan since they were written under the influence of abolition. Accordingly, standing at this distance of seventy years, he sums up for us in a clear-headed manner, the causes, progress and outcome of that first war.

He wisely begins by giving us the history of the geography of Texas. Since the boundary line between Texas and Mexico was one of the bones of contention that brought on the war he traces its history from the very beginning down through the

Louisiana purchase. In the early history of Spanish activities in this section, he describes but briefly, as also later in speaking of California, the work of the Friars in settling the country.

From this history of New Spain he passes to the Mexican War of Independence and then to the migrations of Americans to Texas under the leadership of Moses Austin. The Americans here constantly increasing in number had many and serious difficulties with the central government because of the latter's suspicion that they had been sent hither by the United States Government in an attempt to extend its boundary lines. Soon military rule was established over the colonists, which lead to an uprising under Gen. Sam Houston and finally the Texans' declaration of independence. When the new republic was admitted into the Union, Mexico objected to its annexation since its independence had never been recognized.

In his chapter, on the causes of the war, our author considers this last to be the chief one and so sets at naught the theory of those who held that a deep set plot of slave owners had been responsible for the war in having been behind all the activities and difficulties of the Texan settlers. Slavery is thus exonerated and the old dispute about the boundary line is chiefly responsible for the war.

Mr. Bishop's description of the war itself is most interesting. He carries us from the capture of Thornton's dragoons at the outset of the war through the Battles of Palo Alto and Resaca de la Palma under the forceful, energetic leadership of Gen. Taylor; we next find ourselves in the conquest of California with Fremont only to return again to forge into the enemy's country from Monterey to Buena Vista with Taylor. Gen. Phil Kearney and Col. Domphan are our commanders in New Mexico and Chihuahua while at Vera Cruz and Cerro Gordo Gen. Scott, a master of strategy, leads the carefully planned attack. After a short respite for peace negotiations, we again accompany Scott on his march from Puebla to Churubusco and finally enter with him into the City of Mexico. Such is our author's style that the hard facts of history have been made most interesting; captivated by the fire of his imagination we almost live the events through which he takes us.

In his concluding chapter on the results of the war, after narrating our gains in territory and losses in men he calls attention

to the fact, which he supports with a few illustrations, that Mexico supplemented West Point and Annapolis as a training school for the Civil War.

The reader will find in this clear, lively account of our first war with Mexico many parallels with our recent troubles; to do this the author seems to have made a special point. The book is of value also as a reference work having a handy index of seven pages.

The Great Revival in the West, 1797-1805. By Catharine C. Cleveland. Chicago: The University of Chicago Press, 1915. Pp. 215.

This little volume is the result of Miss Cleveland's studies for the doctorate degree in the Department of History at the University of Chicago. The subject is the Protestant religious awakening in the middle west known as the Kentucky Revival. The voices of Protestant ministers were not heard in the Indiana and Illinois territory until more than 100 years after the advent of the first Jesuit missionary, and naturally the only religious activity in that country prior to 1800 was Catholic. In Miss Cleveland's discussion of the early religious conditions the work of the missionary priests is scarcely mentioned. The revival leaders headed by the Presbyterian, James McGready, their methods and teachings are described and the culmination of the movement are the subjects of the second and third chapters; and the concluding chapters contain an account of the bodily exercises and emotional features which characterized the revival meetings and their influence upon the religious and social life of the regions affected. These pages are the most interesting to the general reader.

Miss Cleveland relates many instances of the peculiar physical manifestations and bodily exercises, the singing and dancing, jerking and muscular contortions of the people induced through religious frenzy generated by the exhortations of the preachers. The persons so affected were generally women and children in the humbler walks of life; the better educated, excepting in rare instances, were not in sympathy with the revival and took but

small part in the exercises. The author dismisses as improbable the idea of supernatural agencies in the phenomena and explains them as psychological reactions to stimuli or pathological conditions similar to epilepsy, chorea, hysteria or ecstasy, the nervous diseases caused by continual mental excitement. It was this period of revival which caused many dissensions in the Protestant sects, notably among the Presbyterians. Of the results Miss Cleveland writes: "Undoubtedly the extravagances which characterize the Great Revival in the West did much to degrade, in the minds of the more thoughtful, the very ideals so vehemently insisted upon by its earnest promoters. . . . Making all due allowance for the excessive stress laid upon the emotional side of religious life, yet it remains clear that the Great Revival stimulated the religious life of the country as a whole, and did much to develop the region west of the Alleghanies." Supplemented by four maps and eight appendices containing contemporary accounts of the revival, the book represents an exhaustive search of available sources and is doubtless an accurate and impartial study of a phase of American history hitherto unexplored.

Introduction to American History. By Woodburn and Moran. New York: Longmans, Green & Co., 1916. Pp. vi + 302.

Our distance from the Old World, and the American idea and attitude of self sufficiency cause us to forget our European origin and account for the small amount of attention the average young student gives to this fact when studying the history of America; we are prone to look upon our history as beginning with the landing of the Mayflower, forgetting that it is but a continuation of that of Europe, just as we forget that our civilization is based on European civilization, differing from it only in the manner of its development. The purpose of this small volume by James Albert Woodburn and Thomas Francis Moran, both professors of history, the foremost at the University of Indiana and the latter at Purdue University, is to give to the child about to study American History, this European background.

The book begins with a chapter on the Dawn of History in

which the history of the Egyptians, Phoenicians, Chaldeans, Hebrews and of the Persians is briefly reviewed; in the twenty-five succeeding shapters, the Greeks, Romans, the Germans and the other people of Europe are treated of in turn, due space being given to the rise and spread of Christianity and to its influence on the European nations. The history of England is considered more at length than that of the other countries and there is an interesting chapter on English Life in the Middle Ages.

The Pilgrims and Explorers are given a chapter which is followed by one on the beginnings of discovery; another on the voyages and achievements of Columbus with a third dealing with his successors; the Cabots on the Atlantic Coast, Americus Vespucius in South America, Balboa on the Pacific Coast and Cartier in Canada. The next chapter is devoted to the conquests of Spain in the New World and the succeeding ones treat of the rivalry between France and England on the one hand and Spain on the other for supremacy in both the Old World and the New and of the fight between the Dutch and the Spaniards. The last chapter deals with the early attempts of the English to found colonies in North America with the final establishment of a permanent colony at Jamestown, Va., in the year 1607.

Thus in twenty-six chapters covering almost 300 pages, the child is given the introduction to the study of American history: an introduction written in a most attractive style which will appeal not only to the children for whom it is primarily intended, but to those as well who have passed the years of childhood should they chance to read its pages. It has the charm and swing of a fairy tale and like a fairy tale holds the interest until the end of the final chapter.

The questions and suggestions at the end of each chapter will be a source of help to the pupil as will the pronouncing list which follows them. The illustrations in color are very well done and the others, though, of course, not so attractive, are well chosen; both will be of advantage in the work of imagination so necessary to the study of history. The suggestions to the teacher which the pages preceding the index contain, will, if carried out, make the imparting of the subject easier. All things considered it is a text-book which one is glad to recommend.

North America During the Eighteenth Century. By F. Crockett and B. C. Wallis. Cambridge, 1915. Pp. 116.

Our list of handbooks of American history is already quite lengthy, but the special geographical setting in which the momentous events of this great period are viewed, is the *raison d'être* the authors offer for this seemingly needless repetition. The rise of the United States to nationhood is viewed in the light of the limitations imposed upon the course of events by the geographical conditions of the time and place. These conditions, it was, that forced the issues of the eighteenth century, which resulted in the gradual growth of the colonies to the status of a nation. The first step in the march of events was the so-called French and Indian War. This conflict was geographically inevitable. The lines of development of the French and English colonies separate at first, were sure to cross in the course of the progress of each. The English, at first inclined to linger along the coast line for purposes of protection and agriculture, soon saw the need of westward expansion. But such reaching out past the barrier of the Appalachian range must needs cross the trails of the fur-trading French on their lines of communication between Canada and Louisiana. A conflict ensued which prepared the way for the later struggle, which ended so disastrously for England. The causes and occasions that lead inevitably to the break between the colonies and their mother-country may be summed up thus: British ignorance of American conditions; a short-sighted selfish policy of commercial and industrial restriction; a Parliament interfering in the unalienable political privileges of the colonies and passing sundry acts with America unrepresented, together with the geographically unwise and religiously repugnant conditions of the Quebec Act. The authors have noted the weight that the anti-Catholic attitude of the colonies of New England exercised in the question—"The New England Colonies being further incensed by the establishment of the Roman Catholic Religion in Canada." Also as regards the effect this had upon the Canadians "for the latter knew too well what chances they had of retaining their religion and laws if ruled by the people of New England."

Other indications than the place of publication of the book

might suggest the nationality of the authors. Among them is the Acadian question. While not unreasonably impartial on the whole, English coloring is evident. They are mercilessly unsparing in their references to the Abbé Le Lentri; but it would be grossly unfair to use the faults of this misguided zealot to accuse the other Acadian missionaries of aught of disloyalty save toleration of the native habits and traditions of their peace-loving flock. Their vivid battle descriptions cling very closely to geographical details and are written in an attractive style. The opening chapter treating of surface and climate conditions of Eastern North America is fairly exact, although a native of northern New York of today might require a slight restriction in the footnote: "The Hudson is sometimes frozen so hard as to provide a highway into Albany." For the convenience of the student or teacher, exceptionally good sketch maps and illustrations are dispersed throughout the volume and each chapter closes with a succinct and precise summary of the matter just treated. Three interesting and useful tables are found in the appendix; the first, the estimated and census population of each colony in the years 1783 and 1891 respectively, with the number of slaves indicated; the second, a table showing the exports and the third, the comparative tonnage of oversea shipping at the time. The volume is a worthy addition to the literature on the beginnings of American History.

Lincoln and Episodes of the Civil War. By William E. Doster, late Brevet Brigadier General, U. S. V., Provost Marshal of Washington. New York and London: G. P. Putnam's Sons, 1916. Pp. 282.

The average reader of history becomes quite familiar with the leading facts, persons and movements of a period but as regards many little side lights his knowledge is limited. Still it is not necessary to mention how full of interest they really are; so that when we meet a volume such as the former Provost Marshal of Washington has given us, filled with the smaller incidents connected with the Civil War, we can readily find entertainment and gain knowledge by reading it. The matter of this book as the author himself tells us is memoranda jotted

down during his service in the field and in garrison. He makes no decided attempt at a literary style but gives a simple, readable narrative of personal experiences with persons of greater or less note and with institutions of the time. As a sort of introduction to this he has placed at the beginning of his book, an address delivered at Lehigh University on Abraham Lincoln. This address, though not an exhaustive study of the great President of the time, gives a very good picture of his life with striking incidents to illustrate his character.

Though the book in general forms interesting reading, as might be expected, some of the chapters surpass the others. The address on Lincoln together with the chapters entitled "the Old Capitol and Carrol Prisons," "the War Department and its Head," "Incidents of Provost Duty," and the "Conspiracy Trial—1865," are the best in the work. The best single section is perhaps that on the prisons. It not only describes the prisons but also gives a brief and accurate description of the prison system and the officers, of the prisoners and their crimes. The "Incident of Provost Duty" might also be mentioned since it affords the reader an intimate knowledge of conditions in Washington during the War. As regards the chapters not mentioned it may be said in brief that though they show a good knowledge of the subjects, yet are of small interest or filled with unnecessary description and detail.

Throughout the work the author attempts to give an appreciation of the greater personages with whom he came in contact. In these character sketches there is much that creates a rather unpleasant impression on the reader. The method employed is rather unhappy. He lays most stress on the weaknesses and shortcomings of the persons described and even though he mentions their abilities and virtues, they seem to have a secondary place in his mind. The general impression created is that he did not admire most of these people and is not quick to make allowances. McClellan is perhaps the best example of this.

Much has been written regarding the trial of those connected with the assassination of President Lincoln and it is the opinion of many that the execution of Mrs. Surratt and her companions was not entirely just. The author of this volume, though, is

much harsher in his criticism of the trial than the case warrants. He informs us that there was not a shadow of justice in the whole affair; the judges are branded as tyrants and he concludes his book by either acquitting the defendants or mitigating their punishment. His statements must, however, be discounted. He was counsel for two of the defendants and, adhering strictly to a previous remark as to one of the requisites of a good lawyer, he has not even after fifty years given up the case, but strives to win it, at least in public opinion, at this late date.

Such are the weak points of the work to the critic, but in spite of them the book is worth reading. The author fulfills his purpose and in doing so gives the person interested in the condition of Washington during the Civil War, the knowledge which he seeks, or, at least, a good part of it. There are explanatory notes at the end of the address on Lincoln which are of considerable help to the reader.

NOTES AND COMMENT

Research-workers who have spent some time in the Vatican Archives within recent years have had an advantage over scholars of former days in the possession of two books which greatly facilitate the work there. The first of these is the *Guide aux Archives du Vatican*, by Father Gisbert Brom, the late Director of the *Institut Historique Néerlandais at Rome*. (Rome, 2d. ed., 1911.) This little book of 184 pages was written to inaugurate the Holland School of Research in the Eternal City, and, while dealing only with Dutch History, it is of value to all scholars as a guide. It is significant that the first edition of Dr. Brom's work was sold out within six months, and this fact alone would prove the interest taken in the scientific world in the Vatican sources. All roads lead to Rome; and there is no country of Europe or America today that can afford to overlook this *mare magnum* of documents, for the Vatican has ever been a beacon-light shining on every part of the civilized and uncivilized world. The Vatican Archives are divided by Brom into eight different collections: Archivio Segreto, Archives of Avignon, Archives of the Camera, Archives of St. Angelo, Archives of the Datary, Consistorial Archives, Archives of the Secretary of State, and Collections of various kinds. His *Guide* takes the student into these different *dépôts* and quickly enables him to find his way in the midst of what is veritably an ocean of manuscripts. A better guide for American scholars is the *Guide to the Materials for American History in Roman and other Italian Archives*, by Carl Russell Fish, published by the Carnegie Institution of Washington, in 1911. Dr. Fish has taken advantage of Brom's useful directions, and in his Introduction he speaks of the conditions regulating study in the Vatican Archives and Library. "The opening of the Archivio Vaticano by Leo XIII in 1880," he says, "to all persons of approved scholarship, no matter what their religion, amounted to no less than a revolution. They had indeed been opened before this date in special cases, and not everything is accessible as yet; but this step was accompanied by others, indicating a firm conviction that the papacy could stand, and would profit by, publicity. There can be no doubt of the sincerity with which this view is held by those in control of the central archives of the papacy, and of their desire to further research in every way." American Catholic historical writers have not yet begun to use this great storehouse. The possibilities of contributions for American history from the various collections of the Archivio Vaticano are endless. In three hundred closely written pages, Dr. Fish has calendared the documents dealing with our history. "It must not be forgotten," he says, "that, aside from its direct dealings with America, the whole history of the Church is a unit, and that this can be studied completely only at Rome. It is probable, also, that for the fifteenth, sixteenth, and seventeenth centuries, there is no one place where the world-movement of history is so well reflected as in the Archives of the Church."

Certainly it is not to the credit of a great nation like the United States and still less so, to the credit of a powerful and wealthy Church like the Catholic

Church of America, that no *American Historical Institute* exists at Rome for the purpose of carrying on this research-work. Americans who have visited the different Institutes there always feel a pang of regret that the American government has not taken this question up seriously. The Prussian Institute, which occupies extensive quarters in the Guistiniani Palace, the Austrian Institute, with a special school for Bohemian history, the Belgian Institute, the Institute of Holland, the Ruthenian Research-School, and the Institut de St. Louis-des-Français, are examples of what may be done by a progressive nation. The Görresgesellschaft, which houses its Roman school in Campo Santo dei Tedeschi, is a further example of enlightened Catholic progress. But America is absent from the field of all this activity. Great names have arisen from these schools—Hinojosa, Bourgin, Duchesne, Cauchie, Brom, Blok, Kehr, Gachard, Haskins, Esser, and many others, but for American Catholic history the laborers have been few. Probably the only work ever seriously undertaken was that by the American Catholic Historical Society of Philadelphia some years ago—the net result being a transcript of the Irish College Portfolio with its valuable collection of letters on the American Church.

Many examples might be given to show the value of catalogues of these Archives. Recently, we have occasion to search for material on the origin of the religious orders in this country, and among the collections seen for this purpose was the Register of Briefs in the Archivio Segreto of the Vatican. A partial list of the contents of Vols. 291–323 will give the reader an idea of some of the material they contain:

Vol. 291.—Januar. 1600.

Fol. 158. Pro Anna de Mendoça muliere Mexicana. Licentia ingrediendi monasterium monialium S. Laurentii civitatis Mexican.

Vol. 292.—Febr. 1600.

Fol. 47. Pro Confraternitate B.M. de Nive Nigrorum nuncupata civitatis Antequeren. in regione Mexicana. Licentia se transferendi ad ecclesiam S. Dominici.

Fol. 76. Pro Clara de Aldarita muliere civitatis Regum in regione Peruviana. Licentia ingrediendi monasterium monialium Incarnationis dictae civitatis.

Vol. 293.—Mart. 1600.

Fol. 40. Pro Fratribus Minorum S. Francisci in regione Peruviana–Nonnulla statuta.

Vol. 294.—April. 1600.

Fol. 16. Pro Francisca de Guevara nob. muliere Mexican. Licentia ingrediendi monasterium monialium S. Hieronymi Civitatis Mexicanae.

Fol. 17. Pro Marina de Guevara nob. muliere Mexicana. Similis ut supra.

Fol. 79. Pro Eleonora Velasquez et Isabella Pantosa monialibus in civitate Panam. degentibus. Mandatum ut redeant ad monasterium Conceptionis Civitatis Regum.

Vol. 299.—Num. 1—Sept. 1600.

Fol. 64. Pro monasterio monialium Incarnationis Liman. Indultum recipiendi puellas educationis causa.

Fol. 89. Pro monasterio monialium Conceptionis Liman. Nonnulla statuta circa electionem Abbatissae.

Fol. 94. Pro Fratribus Ordinis S. Augustini provinciarum Bethicae, Mexicanae, del Mechoacan, del Peru, del Chito, Novi regni. Nonnulla statuta.

Vol. 299.—Num. 2—Sept. 1600.

Fol. 175. Pro Didaco Bonifax Ordinis Minorum provinciae Quiten. in regione Peruviana. Nonnullae dispensationes.

Vol. 300.—Octob. 1600.

Fol. 191. Pro Confraternitate SSmi Crucifixi de Brugos civitatis Limen. in regione Peruviana. Facultas faciendi processionem in noctu feriae sextae maioris hebdomadae per vias et plateas.

Fol. 195. Pro monasterio monialium Incarnationis Civitatis Liman. in regione Peruviana. Indultum recitandi officium duplex in festivitatibus Virginum et Martyrum Emerentianae et Ursulae.

Fol. 228. Pro nonnullis personis civitatis Liman. in regione Peruviana. Licentia ingrediendi monasterium monialium Incarnationis dictae civitatis.

Vol. 301.—Nov. 1600.

Fol. 90. Pro Fratribus Minorum S. Francisci in partibus Indiarum. Subiectio superioribus eorum Ordinis.

Fol. 143. Pro monasterio Liman. Conceptionis del Peru. Nonnulla statuta circa electionem Abbatissae.

Vol. 303.—Dec. 1600—Num I.

Fol. 69. Pro Violante della Serda muliere oppidi de Arequipa in regione Peruviana. Licentia transferendi ossa duorum suorum virorum.

Vol. 308.—Num. 2—Dec. 1600.

Fol. 376. Pro Fratribus Ordinis Minorum S. Francisci in Indiis. Nonnulla statuta circa contributionem seminarii illarum partium per eos faciendam.

Fol. 386. Pro Maria de Crux moniale mon. S. Catharinae de Senis provinciae Mechoacan. Mandatum redeundi ad monasterium.

Vol. 304.—Num. 1—Januar. 1601.

Fol. 231. Pro monasterio monialium Conceptionis Civitatis de la Puebla de los Angeles Tlaxcalen.

Vol. 307.—Num. 1—April. 1601.

Fol. 13. Pro provincia del Brasile Congregationis S. Benedicti. Nonnulla statuta circa electionem provincialis.

Fol. 271. Pro Antonio Cril. Ord. Praedicatorum. Deputatio in vicarium apostolicum vicariae Mexicanae.

Vol. 312.—Sept. 1601.

Fol. 198. Pro regularibus ad curam animarum praepositis in regionibus Indiarum Occidentalium. Nonnulla statuta.

Fol. 284. Pro religiosis Indiarum Occidentalium. Nonnulla statuta circa eleemosynas.

Vol. 315.—Decem. 1601. Num. 1.

Fol. 26. Pro Maria de la Rosa oppidi de Olinda S. Salvatoris dioec. in regione Brasilii. Mandatum Episcopo S. Salvatoris dioec. in regione Bras. illam recipiendi in novo monasterio ab eo erecto.

Fol. 132. Erectio monasterii monialium B. Mariae de Remedio in civitate de Arequipa Cuscan. dioec. in regione Peru.

Fol. 225. Pro Elisabetha de Padilla moniale monasterii S. Catherinae de Senis Ord. S. Dominici civitatis de Arequipa in Peru. Nonnullae concessiones.

Fol. 272. Pro Mariana de Paldivar de Mendoça fundatrice monasterii monialium S. Laurentii Mexican. Nonnulla statuta pro dicto monasterio.

Vol. 319.—Num. 2—Mart. 1602.

Fol. 307. Pro Agnete S. Nicolae moniale monasterii Conceptionis Civitatis Mexican. Indultum se transferendi in monasterium S. Agnetis ab ipsa fundatum civitatis Mexican.

Fol. 311. Pro Florentia de Resurrectione et Elisabetha de S. Clara monialibus monasterii Conceptionis civitatis Mexican. Indultum se transferendi in monasterium Incarnationis ab ipsis fundatum civitatis Mexican.

Vol. 323.—Jul. 1602.

Fol. 86. Erectio monasterii monialium in civitate Mexican.

Fol. 96. Erectio monasterii monialium in civitate Verae Crucis, Tlaxclanens. dioecesis.

In response to repeated requests for a list of Kansas books, the Kansas State Historical Society has selected 250 titles as a suggestive list—*A List of Books Indispensable to a Knowledge of Kansas History and Literature*. Under *Philosophy and Religion*, there is no mention of the Catholic missions in the State. Since the bibliography has been drawn up for students, one might naturally expect to find a reference to Fray Juan Padilla, as well as to the other pioneer missionaries of that section—Fathers Van Quickenborne, Lutz, Hoecker, Schoenmakers, and Bax. A reference to John Gilmary Shea would have sufficed. The fact that there is no volume containing the history of the Catholic Church in the State cannot, of course, be charged against the Kansas Historical Society.

The Yale University Press has reprinted *Some Cursory Remarks*, being the account of a voyage made by James Birkett to North America (1750-57). It is filled with quaint comments on our life here at the time, and the towns and cities he described would hardly recognize themselves in these pages.

Fray Toribio de Benavente, better known under the name Motolinía, was one of the first band of Franciscans who sailed for Mexico with Fray Martin de Valencia and survived all his companions. He was born at Benavente, Spain, at the end of the fifteenth century, and died in Mexico City, August 10, 1568. The story is related that, while he and his companions travelled through Mexico, the Indians, seeing their ragged clothes, kept repeating to one other the word: *motolinía*. Fray Toribio asked its meaning, and, on being told that it was the Mexican for *poor*, he adopted it as his own name. "It is the first word I have learned of this language," he wrote, "and, that I may not forget it, it shall henceforth be my name." Toribio soon became one of the chief counsellors of the conqueror Cortés and was one of the most important personages in the civil and religious organization of Mexico and Central America. His writings are all of eminent value. The best known probably is his famous Letter to Charles V, dated January 2, 1555, which contains a violent attack upon Las Casas. His *História de los Indios de Nueva España*, which furnished

Mendieta with materials for his historical works, has recently been republished with a critical apparatus by Father Daniel Sanchez Garcia, O.F.M. (Barcelona, 1914). The famous Letter which calls Las Casas an apostate for refusing the See of Chiapas is published in an appendix to the volume.

Although its title does not suggest the richness of Catholic colonial history it contains, Mr. Osman's *Starved Rock* (Chicago, 1916, 2d ed.) may well be recommended as a model of popular historical narrative. Centering their lives and activities around Starved Rock—one of the remarkable natural curiosities of the Middle West, the author pictures the work of the missionaries and explorers in its vicinity—Joliet, Marquette, La Salle, Tonty and the others so well known in the story of the discovery of the River of the Immaculate Conception (Mississippi). The absence of an index is a detriment to the value of the book.

Is History capable of scientific treatment? If it is not, then it naturally follows that it is not a fit instrument of higher education. Such a statement, containing as it were a challenge to the scientific historian, has never met an adequate response from those who are engaged professionally in the study and teaching of history. "In England and America," says Dr. Frederick J. Teggart, in his recent volume *Prolegomena to History* (University of California Press, Berkeley, Cal., 1916),

> " . . . it is only on rare occasions that the professor of history seems disposed to lay aside the presentation of assured fact in order to consider the nature of the foundation upon which his constructions rest. Hence it is that most of our contributions to historical theory are to be found in the inaugural lectures of university professorships and the presidential addresses of historical societies and associations. Possibly the subjects of these communications, which have much in common, are considered too general and debatable to be offered in regular course of instruction; possibly it is only upon such important occasions that the scholar may look for an audience sufficiently expert to justify him in taking up problems of admitted complexity, and it may be that the speaker welcomes the opportunity to express his matured convictions. It is evident, indeed, that these are not perfunctory speeches; they are, without exception, informed by a spirit of earnestness, which, however, not infrequently cloaks hesitating thought. In a measure all these pronouncements, it must be admitted, are excursions into unfamiliar territory, and betray an air of having been written under pressure, rather than of being the spontaneous expression of familiar ideas. However this may be, the fact remains that the English-speaking representatives of historical scholarship, when called upon to stand out for a moment from among their fellows, find that the particulars which they themselves have been investigating cannot be relied upon to make a general appeal, and so it comes that cherished researches are temporarily neglected for the brief advocacy of some view of the nature and utility of history. Restricted to such situations, it is not remarkable that the consideration of the fundamental

problems of historical study has shown but little vitality during the last fifty years. Assertion evokes rejoinder—Freeman will have none of Stubbs, and Firth improves upon Bury—and each latest speaker is sensitive to the lapse of his immediate predecessors. Thus the problems, lightly touched, remain, like politics and religion, subjects on which every man is presumed to have an opinion, but which the taste of the moment places outside the pale of direct and sustained discussion.

"Among historical scholars there still is disagreement as to whether history is or may be a science, though there seems to be unanimity of opinion that some part, at least, of historical work is 'scientific.' 'Whether,' said Stubbs, 'we look at the dignity of the subject-matter, or at the nature of the mental exercise which it requires, or at the inexhaustible field over which the pursuit ranges, History, the knowledge of the adventures, the development, the changeful career, the varied growths, the ambitions, aspirations, and, if you like, the approximating destinies of mankind, claims a place second to none in the roll of sciences.' Bury would have us remember always that though history 'may supply material for literary art or philosophical speculation, she is herself simply a science, no less and no more.' Villari, after passing in review the opinions held on the question, reaches the conclusion that 'History can never be converted into a philosophical system nor into a natural or mathematical science. Nor would it even be possible to attain that purpose by forcing it to use methods appertaining to other studies.' "

Dr. Teggart takes up the problem with the calm spirit of the impartial investigator, and describes for us in his own clear way the relation of History to Literature, to Philosophy and to Science. His volume furnishes a key to the proper appreciation of the office and nature of historiography. "The historian," he says, "is memory's mouthpiece for his countrymen; and history is the inspiration of the patriot." A complete bibliographical appendix on the Method of Science in general and upon the problem of Historiography is given in the volume. Dr. Teggart has added a very valuable study to the ever-increasing literature on Methodology.

In his latest volume *Cuba Old and New* (Longmans, Green & Co., New York, 1915), Albert J. Robinson has written a sketch of the main points of Cuban history in order to assist the American mind in understanding the nature of the people and their customs. Twenty years of special study of, and contact with, the affairs of the island have gone into the making of this little book; but somehow it lacks that particular charm which a sympathy with the religion, that has been more than half the life of the people since the days of Columbus, could have given to it.

The Provincial of the Viatorians, the Very Rev. E. L. Rivard, C.S.V., has recently published a sketch, entitled: *St. Viator and the Viatorians* (Chicago, 1916), the third chapter of which deals with the coming of the Order to the United States. Their history is intimately connected with the healing of the

Chiniquy schism in Illinois. The book might find a welcome place in the reading-room of our colleges and a marker might be put in at the *Envoi* on page 224—for the boys, who are hesitating about their state of life.

"The principle of religious liberty is one of the most striking features of American Democracy"—writes Dr. Dealey, of Brown University, in his volume: *Growth of American State Constitutions* (Ginn and Co., New York, 1915). The phraseology of the Constitution in the matter of religious worship is probably as well known to most Americans as the opening lines of the Declaration of Independence. The clause which prohibits Congress from establishing any given religion or from hindering its free exercise, and which recognizes no religious test as a qualification for office or public trust, periodically makes its appearance in the Catholic press to vindicate the rights of American Catholic citizenship when attacked. An important element in the present national attitude on religious tolerance is emphasized by the writer of this excellent handbook, namely, that some of the States even yet have not advanced so far as the Federal Constitution in this regard. There are still survivors in some of the State Constitutions of that earlier and more intolerant spirit which now seems so strangely out of place. For example, New Hampshire still retains its Puritanic article on Evangelical Protestantism. The first sentence reads as follows:

> "As the morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection, and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity and of public instruction in morality and religion, therefore, to promote these important purposes, the people of this State have a right to empower and do hereby do fully empower, the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality."

The *provenance* of the anti-Catholic legislation of the early Colonies, which fathered whatever intolerance existed down to the adoption of the Constitution, has not yet been fully studied.

Father Ludovico Preta, O.F.M., has succeeded in bringing the story of the Franciscan Missions in California within the scope of a single volume—*Storia delle Missioni Francescane in California* (San Francisco, 1915). There is no doubt, as he says in his preface, that the history of early Christian civilization in California is the most interesting and most picturesque page in the great confederacy of the United States:—

> "Per l'energia di proposito nel gettare le fondamenta degli stabilimenti delle Missioni, per opera de'Frati Minori; pel coraggio di perseveranza di fronte a difficoltà senza numero; per lo zelo da essi mostrato pel miglioramento degli aborigeni; per il meraviglioso e rapido progresso nella prosperità

> e potere delle Missioni; per le scene svariate e pittoresche della vita patriarcale nel sistema di Missione, durante un periodo di più di mezzo secolo; finalmente per la triste e patetica morte del sistema di Missione, dopo la sua gloriosa e spirituale carriera, la storia di questo Stato forma un capitolo a nessun altro secondo."

The author has made use of all the sources at his disposal and in particular of the volumes on the same subject by his confrater, Father Engelhardt. An excellent map of the Missions is contained in the volume. An index would have made the work of practical value for teachers.

With a wealth of illustrations ranging from Roman war scenes to an ordination, Miss Jennie Hall has written a fascinating book on *Our Ancestors in Europe* (New York, 1916). As Dr. Gambrill happily says in his Introduction to the work, the old narrow conception of the American story as a thing apart from the rest of the world seems to be rapidly passing:—

> "The roots of American civilization are in Europe. Our beginnings and early development form a part of one of the most far-reaching changes of history: the expansion of Europe beyond the ancient limits of the Mediterranean world, the discovery of the American continents, the opening of direct sea routes to India and the far East, the commercial revolution, the first stages of the Europeanization of the world. Only in this larger setting can the history of the United States become really intelligible. If we are to understand our own country and how it came to be what it is, we must know something of the story of its ancestors in Europe and of the heritage we have received from them."

It was to serve this purpose that this volume was planned. The author has shown rare skill in her treatment of the subject, and we could recommend no better series of slides for lantern work in history in the parochial school than the pictures and reproductions of her book. The text will be found to be accurate, and the *questionnaires* at the end of the chapters will furnish the teacher with ready material to encourage the children in the inquiring attitude of mind they need to cultivate as early as possible in their studies.

Mother Mary Veronica, Foundress of the Sisterhood of the Divine Compassion, a biography by the Rev. Dr. Heuser (New York, 1915), is a well-written sketch not only of Mother Veronica's life but also of her director, the well-known Msgr. Thomas Scott Preston. The story is told with all the lofty spiritual vision which pervades all the writings of the author.

Some Catholic Canadian scholar should give us a catalogue of all the sources and materials on the history of the Church in the Dominion from the *University of Toronto Studies: Review of Historical Publications relating to Canada*, which has now reached its twentieth volume.

A friend writes us from St. Louis, Mo., anent the articles by the Right Rev. Bishop Corrigan on the *Episcopal Succession in the United States:*

"Few articles touching on American Catholic History can be more fundamentally important than the series now appearing in the REVIEW from the pen of Right Rev. Owen Corrigan, on *Episcopal Succession*. The excellence of His Grace's treatment on the subject invites congratulations, and St. Louis should be among the first to be permitted to show its appreciation of the scholarly accuracy of the work. For there is no place in the hierarchical succession that proves such a pitfall for even fairly cautious writers as the relations between the Diocese of St. Louis and New Orleans on the one hand, and their mutual relation to the earlier Diocese of Louisiana, on the other.

"Bishop DuBourg used to sign himself, at times, *Bishop of St. Louis*, at other times, *Bishop of New Orleans*, as well as with his real title, *Bishop of Louisiana and the Floridas*. The *Laity's Directory* of 1822 tells us that the Bishop of Louisiana had 'his episcopal chair' in each of these two cities: St. Louis and New Orleans. Yet Bishop DuBourg was never truly Bishop of New Orleans, nor of St. Louis.

"If this fact is kept in mind, such errors will not occur as that, for instance, which we find in the citation which Bishop Corrigan makes at the opening of his treatment of St. Louis, where New Orleans is placed three times in rapid succession instead of Louisiana. In the Bishop's own writing the error never occurs; he brings out very clearly, especially when treating of New Orleans, the distinction between New Orleans and Louisiana; and he tells us with all possible explicitness that the Dioceses of St. Louis and New Orleans were created the same day, July 18, 1826, with Bishop Rosati as Bishop of St. Louis and Administrator of New Orleans.

"It is pleasant to the humble sons of the diocese of St. Louis that their Diocese be looked upon as the younger brother of the great See of the south; but it is better—as Bishop Corrigan has brought out—that the two great metropolitan Sees on the lower Mississippi, both of whose Cathedrals bear the name of the saintly crusader King, should have the closer relationship—that God gave to them—of twins."

Many histories of the United States by Italian authors, written in Italian, would seem to be quite in keeping with the glory that race must ever possess in the great Genoese, but Signor Garretto in his *Storia degli Stati Uniti dell' America del Nord* (1492–1914) tells us that he has found only six such accounts of our history in Italian. The work is intended particularly for Italians in Italy, and, while there is an occasional misconception of American customs, the work has much more to recommend it than the general type of the making-America-known "histories."

Two recent books on Oregon present their readers with excellent views of the early history of that part of the United States—*Catholic History of Oregon*, by Rev. Edwin V. O'Hara (Portland, 1916), and *Early Days in Old Oregon*, by Katherine Judson (Chicago, 1916). "Old Oregon," says Miss Judson,

"was a mighty sweep of country, and a most romantic one. From the northern border of Mexican California to near Sitka in Russian America it stretched, nearly eight hundred miles. Eastward it stretched over a

> country of mighty mountain ranges from which at regular intervals rose the snow peaks, ever glistening white, over a country of dense forests, of mighty rivers and foaming mountain torrents, over a country of sand and sagebrush, and on still eastward over the cut-rock desert where 'men had songs for supper' and where no game could live, on and on eastward nearly one thousand miles until the limits of the Oregon country, the crest of the main range of the Rockies, met the old-time, unknown Louisiana."

The romance still lingers, and the story of its discovery and its subsequent growth are still only partly studied. The brief Summary of its history from original sources which Miss Judson publishes in an appendix, and the bibliography of works already written on the subject, give evidence of a field of intense interest for the American historian. Oregon is rich in Catholic history, and Father O'Hara has been the first to make known to us the story of the Catholic pioneers, such as Blanchet, De Smet, and the famous Dr. John Loughlin, who is one that the Church may regard with pride. Father O'Hara's work is likewise the result of a long delving into unpublished material, and the result is a closely written monograph of about two hundred pages, containing the outlines of a Catholic history of the State.

The life of a Bishop, whom his friends consider to be a Lion of the House of Judah, still remains to be written, but we may welcome such side-lights upon the career of Bishop Bernard McQuaid of Rochester, N. Y., as Father Mullaney, C.SS.R., gives us in his *Four-Score Years: a Contribution to the History of the Catholic Germans in Rochester* (1836–1916). The volume is especially well done and will be more and more valuable as the years go by and the sources of popular information grow weaker.

Brother Edward, LL.D., President of La Salle College, Philadelphia, has published his study on *History an Essential of Catholic Education* in the *History Teacher's Magazine* for December, 1916.

Real Stories from our History, published by Ginn and Company (1916) is another little volume of picturesque scenes by John T. Faris. In its report to the National Education Association, the *Committee of Eight on the Study of History in the Elementary Schools*, appointed by the American Historical Association, said: "Our History teaching in the past has failed largely because it has not been picturesque enough." In preparing his volume, Mr. Faris has kept this report in mind and has given to his chapters a human interest which interprets them with special clearness for present-day readers. Some typical chapters are: *Going to School in Old England, The Oldest Library in America*, and *The Pony Express*. This little book can be recommended to the children of the parochial schools, and their teachers may see in it a possible model for similar works on Catholic topics.

First Lessons in American History, by S. E. Forman (New York, 1916, pp. 343), is particularly valuable for its illustrations. It is the story of the nation told as Dr. Forman thinks it should be told, to beginners. Since children are always interested in the lives of the great, he has "treated the subject on its biographical side." The style is somewhat exaggerated in its attempt to reach the child's mind, and, since no attempt is made to be scientific, there is a blurred presentation of the facts here and there. The chapter entitled: *Europe Four Hundred Years Ago*—a bird's-eye view of the Middle Ages—has some jarring conclusions in its endeavor to crowd all Europe into seven pages. There is every fairness to the Catholic side of the Discovery and Colonization of the New World.

Rochambeau, at Yorktown and other decisive battles of the American Revolution, is a familiar figure to every American school child. But Rochambeau, the child who was father to that man, is a stranger both to history and tradition. From the pen of Marshall P. Thompson (*Magazine of History*, Poughkeepsie, June, 1916, Vol. vi, No. 6), comes a delightful article on the childhood and youth of the gallant ally of the colonists. This essay is amplified from an address which Mr. Thompson delivered before the Sons of the American Revolution, and it is to be followed by other papers dealing with Rochambeau's later career. A graphic picture discloses the dying warrior in his chateau at Bloise, his mind wandering back to the early days, and lingering with affection on the American episode of his eventful life. Before him hang two pictures, dearer than all the artistic wealth gathered for centuries in his castle—Gilbert Stuart's portrait of Washington and the great canvas depicting the surrender of Cornwallis—both gifts from admiring Americans sent after his return to France. When the venerable Donatien de Vimeur, Count de Rochambeau, lay dead in the halls of his fathers, on his breast were pinned his two most precious treasures, the orders of the Loyal Legion and the Cincinnati. Napoleon had chosen him first Grand Commander of the illustrious military order he had just founded, the Loyal Legion. The Cincinnati had showered every possible honor upon him, and in later years, when the Sons of the American Revolution formed their distinguished patriotic society, they had taken as their insignia, in grateful memory of what Rochambeau and the French had achieved for the cause they honored, the cross of the Loyal Legion. Mr. Thompson here gives a valuable historical fact in his brief history of the insignia of the Loyal Legion, namely, that the cross which Napoleon finally selected was the Cross of St. Louis, emblem of one of the most ancient and revered orders of chivalry, suppressed with others during the Terror. Rochambeau had received this noble order and he prized it above all other honors and, at his suggestion the ancient insignia was taken over by the Loyal Legion. The Sons of the American Revolution therefore wear, as their cherished insignia, the Cross of St. Louis, just as it was emblazoned on the banners of France, when under the saintly king the flower of its chivalry went forth to battle with the Turk. Mr. Thompson follows the journal of Count de Rochambeau in his admirable picture of the youthful days

of this well-beloved personage. "I was born," wrote the Count, "in the chateau at Bloise on the first day of July, 1725. I was educated at the college of the Fathers of the Oratory which has since become a military school. I had an elder brother and I was of delicate health." Mr. Thompson finds the key of Rochambeau's character and the explanation preeminent success in these few words. He has an elder brother, strong and vigorous enough to sustain the honors and dignity of this noble line. Therefore, Donatien was destined for the Church. At six, he was studying the classics with the Fathers of the Oratory and there he remained until, as Mr. Thompson whimsically relates, M. de Crusol, the good Bishop of Bloise and a Jesuit, suspected the Oratorians of Jansenistic teachings, and prevailed on Count de Rochambeau to remove his son from Vendome. So he was entered in the College of the Jesuits at Bloise. The young student devoted himself diligently to his studies for seven years, and to this discipline the writer attributes Rochambeau's later power—his optimism, clear vision, keen judgment, his fortitude, his tact and courtesy, and above all the Gallic trait of taking things as they came and making the best of them, without inquiring into disturbing secondary causes. This fusing of such qualities made an irresistible appeal to the more serious minded Washington and won his esteem and affection almost against his wishes. The Jesuits, writes Mr. Thompson, had been for two hundred and fifty years the most perfect school-masters of Europe, and they never turned out a better pupil than Donatien de Vimeur. At fifteen, tall and still delicate, Rochambeau, the novice, was looking forward to being tonsured at Pentecost, and he regarded his career in the Church as entirely worthy of his loftiest ambition. Two days before the feast, M. de Crusol arrived with momentous tidings. The elder brother was dead and Donatien was heir of the Counts of Rochambeau. He must now, the Bishop told him solemnly, prepare to serve God and his country with as much zeal as he had hoped to serve Him in the Church. A month later, the Jesuit novice entered the great military school at Paris. At seventeen he graduated with high honors and received his first commission, a cornet in the regiment of St. Simon. He first drew his sword in Bavaria and for Marie Teresa in her struggle against Frederick the Great.

Cathedral Square, in Washington, D. C., is that block bounded by Half, L and M Streets and South Carolina Avenue, S. E., and the term recalls a fact almost forgotten, that Bishop Carroll once contemplated erecting his episcopal church on this site. Why he abandoned the idea and why this square of ground stood so long without a church that the heirs-at-law of Daniel Carroll of Duddington, the donor, in 1895 began suit for recovery, are among the many hidden facts which are important to a clear understanding of early history in the Archdiocese of Baltimore. The suit known legally as *Farley* vs. *Archer* was instituted by the heirs-at-law of Daniel Brent, deceased, and Enoch F. Fenwick, deceased, to recover possession of Cathedral Square, number 698, conveyed by Daniel Carroll of Duddington, to John Carroll, Archbishop of

Baltimore. Daniel Carroll, according to a memorandum in his real estate book still existing in his family, took this action in deference to the wishes of his father, Charles Carroll of Carrollsburgh, who had made verbal promise of this land to his kinsman, for the purpose for having erected thereon the Cathedral church of the diocese already in contemplation. Charles Carroll died in 1778 and it was more than a quarter of a century later that his heir fulfilled his wishes. But when Daniel Carroll of Duddington made over the property there was no longer a question of its being the site of the Cathedral, for, several years before, that had been established in Baltimore; but he states specifically in his entry, which is in his own writing and of the same date as the title deed to Bishop Carroll, that he expected soon to see a Catholic church erected thereon. When the will of Archbishop Carroll was read it was found that he had left all property vested in him for church and charitable purposes to Daniel Brent, his nephew, and Enoch Fenwick, as residuary legatees, to hold in trust for the purposes designated. The suit was to establish whether Cathedral Square was personal or Church property, and the heirs of Carroll joined issue with their kinspeople, Brents, Fenwicks and Youngs. Possession was asked because in 1895, nearly a century after the gift was offered, Cathedral Square was still a vacant plot. It was discovered soon after the heirs-at-law had begun proceedings, that Cardinal Gibbons possesses, in the archives of Baltimore, a subscription list for the building of a Catholic church in the city of Washington for the benefit of those Catholics living on or near the Eastern Branch and this list was led by the name of Daniel Carroll of Duddington, who gave city block No. 698, known as Cathedral Square. The suit was then withdrawn by the consent of all the plaintiffs before being called into court. Ten years later the church of St. Vincent de Paul was erected on the historic spot. This church, one of the youngest in the parishes of Washington City proper, occupies the northwest corner of the land where Charles Carroll of Carrollsburgh hoped to see the spires of an episcopal church gleaming against the river.

The year just passed, 1916, was fruitful in centenaries, and none more interesting than that of the State of Indiana, celebrated with appropriate pomp in many different cities which flourish near the Wabash. Some valuable historical data have been uncovered in various local celebrations, as, for instance, that held in Vincennes in July. Merrill Moores, member of the present Congress from the Seventh District, was the principal speaker, and he said among other exceedingly interesting things:

> "In becoming modesty, let us forget what out State has accomplished in a brief century of life, and laying aside all thought of what Indiana is today in the great sisterhood of states, let us reverently approach the cradle of her infancy, that we may do fitting honor to the pioneers to whose labors and sufferings, our three million citizens are indebted, for what Indiana is today. Civilized Indiana was not conquered from the wilderness without bloodshed, in addition to the toil and privation. The first European settlement within its borders was effected by men of Norman blood, at Vincennes early in the

eighteenth century. Nearly two centuries ago and eighty years before the Constitutional Convention met at Corydon, as we are told, the Commandante at Vincennes (a nephew of Joliet, who with Father Marquette had explored the Mississippi in 1673) was in company with his general, D'Artagnette and his faithful chaplain Senat, a missionary priest at Vincennes, burned at the stake by the Chickasaws who had raided the post."

Through the courtesy of Rev. James B. Bray, of SS. Peter and Paul's Church, Arcade, N. Y., we had the privilege of seeing an original copy of Shea's fac-simile reprint of the *Address from the Roman Catholics of America to George Washington, Esq. President of the United States*, first published by J. P. Coghlan, London, 1790, together with the first President's celebrated answer. The Encyclopedia Press published the fac-similes a few years ago. It is a source of American Catholic history which should be put into the hands of every boy and girl in our schools.

One of the early benefactors of the See of Bardstown has failed to receive recognition in any of the valuable and entertaining sketches which have appeared since the celebration of the Diocesan Centenary. This is Benjamin Stoddert, of Georgetown, D. C., first Secretary of the Navy, who in 1802 conveyed 500 acres of land, in what is now the central portion of Bardstown, to Bishop Carroll for the use of the Sulpician Fathers of Baltimore. This gift was Stoddert's response to the appeal of his friend, Bishop Carroll, in behalf of the isolated Catholics of Kentucky. On a portion of Stoddert's tract was erected that monument of the zeal and energy of the early missioners—the log seminary, reared by the hands of the first ecclesiastical students with Father Guy Ignatius Chabart, future Coadjutor of the saintly Flaget, as their director. On this land also was built St. Rose's, the first brick church in Kentucky, and eventually the Cathedral and its subsidiary edifices built on the site of Stoddert's gift.

Henry A. Watterson, the veteran journalist, out of the ripe experience of sixty years, has recently written that this country owes a heavier debt to the Irish and the Scots than to the Puritan and the Cavalier combined. Benjamin Stoddert was of Scottish ancestry and he was the second generation of his family to be born in Maryland. He was not a Catholic, but he possessed broad views and noble instincts. He was of Charles County and his friends and associates from childhood had been members of the Catholic faith. The land which he devoted to the worthy purpose of assisting the struggling Church in Kentucky was part of a tract which he had received for gallant services in the revolutionary war, with Hartley's Additional Continental Regiment of Pennsylvania. He was so severely wounded at Brandywine, that thereafter he was compelled to serve his country with the pen instead of the sword. For five years he acted as secretary of the war board, and, after the peace of Ghent, he continued in an advisory capacity with the civilians attached to the military headquarters. Stoddert was a merchant prince, junior partner in the great firm of Christopher Lowndes of Maryland. The ships of this firm numbered

more than a hundred and entered every port in the commercial world. The vast warehouses stretched for hundreds of feet along the river front of Georgetown and there were branch offices in London, the Barbadoes, and Jamaica. John Adams had been president of the war board when Stoddert was secretary, and, when in 1798 it had been determined to divorce the land from the sea defenses, the shipping merchant of Georgetown was considered the ideal man to rebuild the Navy. During his administration were either built in entirely or completed, the old wooden frigates of the second or "heroic age" of the American Navy, the *Constitution*, the *Constellation*, the *Congress*, the *United States* and the *Chesapeake*. He had a keen eye to pick a hero, for among his personal appointments as cadets to Annapolis were the elder Perry, Decatur, Hull and Bainbridge. Stoddert died in 1813, in straitened circumstances, one of the many victims of the insolvency of Robert Morris, his friend and associate in many commercial enterprises. He lived and died in the established Church of England, but many of his latter-day descendants have embraced the faith to which he had given so generously. Among these was that *grande dame*, familiar to old residents of Georgetown, Miss Elizabeth Ewell, daughter of Elizabeth Stoddert, who had married Dr. Richard Ewell of Virginia. Miss Ewell was an accomplished musician and, after her conversion in middle life, she gave her services as a work of love to Trinity Church as organist and director of the choir. Fragile health prevented her entering the Visitation Convent, but she spent much time with the nuns and conducted music classes for them. She was the sister of the gallant defender of Richmond, Gen. Richard Stoddert Ewell. Sister Marie Edith, of the Congregation de Notre Dame, Montreal, is the great-great-granddaughter of the first Secretary of the Navy. and her sister, Miss Lyzinka Turner, both daughters of the late Thomas Smith Turner of St. Louis and his wife, who was Harriet Stoddert Brown of Nashville, Tenn., has lived for more than twenty years at Funchal, Madeira Islands, a life of generous self-sacrifice, devoted to the interests of the poor Portuguese embroideresses.

During the juncture of time in which Benjamin Stoddert's handsome Georgian mansion on Prospect Hill, Georgetown, was the gathering place of Washington's political and social celebrities, a frequent visitor was that giant figure in the annals of Catholicism in the Mississippi Valley, Judge Jean Baptiste Charles Lucas, a refugee from the French Revolution, who had settled near Pittsburgh and in 1803 represented his district in the National Congress.

Judge Lucas came of a proud Norman line with extensive estates at Port Audemur, and he held the hereditary office of *procureur du roi*. He had received his legal training at the University of Caen, and Jefferson found him a wise and prudent councillor in many diplomatic rises. He fulfilled with distinguished success several secret diplomatic missions for the third president, among them that connected with the Louisiana Purchase. At the request of Jefferson, Judge Lucas travelled incognito to St. Louis, New Madrid, and New Orleans, in order to discover the sentiments of the people regarding the proposed annexation. Eventually Lucas removed to St. Louis with his family. His descendants

are among the strong Catholic forces that have contributed to the greatness of that city and that have made its history stand apart from the Middle West in the matter of culture and advancement. Judge Lucas made a home in the wilderness, half-way between the small town of St. Louis and the thriving village of St. Ferdinand and he called it, for the sake of the old days, Normandy. This is now a flourishing suburb of St. Louis, and on plots given by the Lucas family stand a splendid establishment of the Good Shepherd, a parish church and school and several convents. The daughter of this sturdy pioneer, Ann Lucas, married Capt. Theodore Hunt, U. S. Navy, a Virginian of illustrious ancestry, kindred of the Lords Fairfax, and a convert to the Faith. Madam Ann Lucas Hunt is one of the revered names in American Catholic annals. She gave what was a large fortune in her day, $20,000 in gold, to the Roman College of the Propaganda Fide to be used exclusively for the training of priests to labor west of the Mississippi, and her name and the extent of her gift are set down in Rome on the tablet which records the benefactors of the polyglot college. To her benefaction must be placed in part the inestimable value accruing to the Church from the French and Belgian missioners who, for fifty years, came in a constant procession to carry the gospel to the Rocky Mountains and the wilds of the South and Southwest. Madam Hunt's daughter, Julia, married an intrepid warrior of the old army, Maj. Henry Smith Turner, also a Virginian of distinguished lineage, kindred of the Lees, Balls and Washingtons, and a convert. They had ten sons, all of whom left families proportionately large and loyally Catholic. One of these sons, Thomas Smith Turner, great-grandson of Judge Lucas, married Harriet Stoddert Brown, great-granddaughter of Benjamin Stoddert, and brought into the faith this branch of descendants of Bardstown's earliest and most generous benefactor.

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